

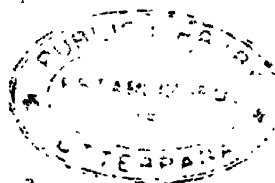
Apologia Pro Vita Sua.
By John Henry Cardinal
Newman. A Reprint of the First
Edition (1864), together with the two Pre-
liminary Pamphlets: (1) "Mr. Kingsley
and Dr. Newman: a Correspondence";
(2) "What, then, does Dr. Newman mean?"
A Reply by the Rev. Charles Kingsley.

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APOLOGIA PRO VITA SUA.

PART VI.

HISTORY OF MY RELIGIOUS OPINIONS.

FROM the end of 1841, I was on my death-bed, as regards my membership with the Anglican Church, though at the time I became aware of it only by degrees. I introduce what I have to say with this remark, by way of accounting for the character of this remaining portion of my narrative. A death-bed has scarcely a history ; it is a tedious decline, with seasons of rallying and seasons of falling back ; and since the end is foreseen, or what is called a matter of time, it has little interest for the reader, especially if he has a kind heart. Moreover, it is a season when doors are closed and curtains drawn, and when the sick man neither cares nor is able to record the stages of his malady. I was in these circumstances, except so far as I was not allowed to die in peace,—except so far as friends, who had still a full right to come in upon me, and the public world which had not, have given a sort of history to those last four years. But in consequence, my narrative must be in great measure documentary. Letters of mine to friends have come to me since their deaths ;

others have been kindly lent me for the occasion ; and I have some drafts of letters, and notes of my own, though I have no strictly personal or continuous memoranda to consult, and have unluckily mislaid some valuable papers.

And first as to my position in the view of duty ; it was this :—1, I had given up my place in the Movement in my letter to the Bishop of Oxford in the spring of 1841 ; but 2, I could not give up my duties towards the many and various minds who had more or less been brought into it by me ; 3, I expected or intended gradually to fall back into Lay Communion ; 4, I never contemplated leaving the Church of England ; 5, I could not hold office in her, if I were not allowed to hold the Catholic sense of the Articles ; 6, I could not go to Rome, while she suffered honours to be paid to the Blessed Virgin and the Saints which I thought incompatible with the Supreme, Incommunicable Glory of the One Infinite and Eternal ; 7, I desired a union with Rome under conditions, Church with Church ; 8, I called Littlemore my Torres Vedras, and thought that some day we might advance again within the Anglican Church, as we had been forced to retire ; 9, I kept back all persons who were disposed to go to Rome with all my might.

And I kept them back for three or four reasons ; 1, because what I could not in conscience do myself, I could not suffer them to do ; 2, because I thought that in various cases they were acting under excitement ; 3, while I held St. Mary's, because I had duties to my Bishop and to the Anglican Church ; and 4, in some

cases, because I had received from their Anglican parents or superiors direct charge of them.

This was my view of my duty from the end of 1841, to my resignation of St. Mary's in the autumn of 1843. And now I shall relate my view, during that time, of the state of the controversy between the Churches.

As soon as I saw the hitch in the Anglican argument, during my course of reading in the summer of 1839, I began to look about, as I have said, for some ground which might supply a controversial basis for my need. The difficulty in question had affected my view both of Antiquity and Catholicity; for, while the history of St. Leo showed me that the deliberate and eventual consent of the great body of the Church ratified a doctrinal decision, it also showed that the rule of Antiquity was not infringed, though a doctrine had not been publicly recognized as a portion of the dogmatic foundation of the Church, till centuries after the time of the Apostles. Thus, whereas the Creeds tell us that the Church is One, Holy, Catholic, and Apostolic, I could not prove that the Anglican communion was an integral part of the One Church, on the ground of its being Apostolic or Catholic, without reasoning in favour of what are commonly called the Roman corruptions; and I could not defend our separation from Rome without using arguments prejudicial to those great doctrines concerning our Lord, which are the very foundation of the Christian religion. The *Via Media* was an impossible idea; it was what I had called "standing on one leg;" and it was necessary, if my old issue of the controversy was to be retained, to go further either one way or the other.

Accordingly, I abandoned that old ground and took another. I deliberately quitted the old Anglican ground as untenable; but I did not do so all at once, but as I became more and more convinced of the state of the case. The Jerusalem Bishopric was the ultimate condemnation of the old theory of the *Via Media*; from that time the Anglican Church was, in my mind, either not a normal portion of that One Church to which the promises were made, or at least in an abnormal state, and from that time I said boldly, as I did in my Protest, and as indeed I had even intimated in my Letter to the Bishop of Oxford, that the Church in which I found myself had no claim on me, except on condition of its being a portion of the One Catholic Communion, and that that condition must ever be borne in mind as a practical matter, and had to be distinctly proved. All this was not inconsistent with my saying that, at this time, I had no thought of leaving that Church; because I felt some of my old objections against Rome as strongly as ever. I had no right, I had no leave, to act against my conscience. That was a higher rule than any argument about the Notes of the Church.

Under these circumstances I turned for protection to the Note of Sanctity, with a view of showing that we had at least one of the necessary Notes, as fully as the Church of Rome; or, at least, without entering into comparisons, that we had it in such a sufficient sense as to reconcile us to our position, and to supply full evidence, and a clear direction, on the point of practical duty. We had the Note of Life,—not any sort of life, not such only as can come of nature, but a supernatural Christian life, which could only come directly from

above. In my Article in the *British Critic*, to which I have so often referred, in January, 1840 (before the time of Tract 90), I said of the Anglican Church that "she has the note of possession, the note of freedom from party titles, the note of life,—a tough life and a vigorous; she has ancient descent, unbroken continuance, agreement in doctrine with the Ancient Church." Presently I go on to speak of sanctity: "Much as Roman Catholics may denounce us at present as schismatical, they could not resist us if the Anglican communion had but that one note of the Church upon it,—sanctity. The Church of the day [4th century] could not resist Meletius; his enemies were fairly overcome by him, by his meekness and holiness, which melted the most jealous of them." And I continue, "We are almost content to say to Romanists, account us not yet as a branch of the Catholic Church, though we be a branch, till we are like a branch, provided that when we do become like a branch, then you consent to acknowledge us," etc. And so I was led on in the Article to that sharp attack on English Catholics for their shortcomings as regards this Note, a good portion of which I have already quoted in another place. It is there that I speak of the great scandal which I took at their political, social, and controversial bearing; and this was a second reason why I fell back upon the Note of Sanctity, because it took me away from the necessity of making any attack upon the doctrines of the Roman Church, nay, from the consideration of her popular beliefs, and brought me upon a ground on which I felt I could not make a mistake; for what is a higher guide for us in speculation and in practice, than that con-

science of right and wrong, of truth and falsehood, those sentiments of what is decorous, consistent, and noble, which our Creator has made a part of our original nature? Therefore I felt I could not be wrong in attacking what I fancied was a fact,—the unscrupulousness, the deceit, and the intriguing spirit of the agents and representatives of Rome.

This reference to Holiness as the true test of a Church was steadily kept in view in what I wrote in connexion with Tract 90. I say in its Introduction, "The writer can never be party to forcing the opinions or projects of one school upon another; religious changes should be the act of the whole body. No good can come of a change which is not a development of feelings springing up freely and calmly within the bosom of the whole body itself; every change in religion" must be "attended by deep repentance; changes" must be "nurtured in mutual love; we cannot agree without a supernatural influence;" we must come "together to God to do for us what we cannot do for ourselves." In my Letter to the Bishop I said, "I have set myself against suggestions for considering the differences between ourselves and the foreign Churches with a view to their adjustment." (I meant in the way of negotiation, conference, agitation, or the like.) "Our business is with ourselves,—to make ourselves more holy, more self-denying, more primitive, more worthy of our high calling. To be anxious for a composition of differences is to begin at the end. Political reconciliations are but outward and hollow, and fallacious. And till Roman Catholics renounce political efforts, and manifest in their public

measures the light of holiness and truth, perpetual war is our only prospect."

According to this theory, a religious body is part of the One Catholic and Apostolic Church, if it has the succession and the creed of the Apostles, with the note of holiness of life; and there is much in such a view to approve itself to the direct common sense and practical habits of an Englishman. However, with events consequent upon Tract 90, I sunk my theory to a lower level. What could be said in apology, when the Bishops and the people of my Church, not only did not suffer, but actually rejected primitive Catholic doctrine, and tried to eject from their communion all who held it? after the Bishops' charges? after the Jerusalem "abomination?" Well, this could be said; still we were not nothing: we could not be as if we never had been a Church; we were "Samaria." This then was that lower level on which I placed myself, and all who felt with me, at the end of 1841.

To bring out this view was the purpose of Four Sermons preached at St. Mary's in December of that year. Hitherto I had not introduced the exciting topics of the day into the Pulpit; on this occasion I did. I did so, for the moment was urgent; there was great unsettlement of mind among us, in consequence of those same events which had unsettled me. One special anxiety, very obvious, which was coming on me now, was, that what was "one man's meat was another man's poison." I had said even of Tract 90, "It was addressed to one set of persons, and has been used and commented on by another;" still more was it true now, that whatever I wrote for the service of those

whom I knew to be in trouble of mind, would become on the one hand matter of suspicion and slander in the mouths of my opponents, and of distress and surprise to those on the other hand, who had no difficulties of faith at all. Accordingly, when I published these Four Sermons at the end of 1843, I introduced them with a recommendation that none should read them who did not need them. But in truth the virtual condemnation of Tract 90, after that the whole difficulty seemed to have been weathered, was an enormous disappointment and trial. My Protest also against the Jerusalem Bishopric was an unavoidable cause of excitement in the case of many; but it calmed them too, for the very fact of a Protest was a relief to their impatience. And so, in like manner, as regards the Four Sermons, of which I speak, though they acknowledged freely the great scandal which was involved in the recent episcopal doings, yet at the same time they might be said to bestow upon the multiplied disorders and shortcomings of the Anglican Church a sort of place in the Revealed Dispensation, and an intellectual position in the controversy, and the dignity of a great principle, for unsettled minds to take and use, which might teach them to recognize their own consistency, and to be reconciled to themselves, and which might absorb into itself and dry up a multitude of their grudgings, discontents, misgivings, and questionings, and lead the way to humble, thankful, and tranquil thoughts;—and this was the effect which certainly it produced on myself.

The point of these Sermons is, that, in spite of the rigid character of the Jewish law, the formal and literal

force of its precepts, and the manifest schism, and worse than schism, of the Ten Tribes, yet in fact they were still recognized as a people by the Divine Mercy; that the great prophets Elias and Eliseus were sent to them, and not only so, but sent to preach to them and reclaim them, without any intimation that they must be reconciled to the line of David and the Aaronic priesthood, or go up to Jerusalem to worship. They were not in the Church, yet they had the means of grace and the hope of acceptance with their Maker. The application of all this to the Anglican Church was immediate;—whether a man could assume or exercise ministerial functions under the circumstances, or not, might not clearly appear, though it must be remembered that England had the Apostolic Priesthood, whereas Israel had no priesthood at all; but so far was clear, that there was no call at all for an Anglican to leave his Church for Rome, though he did not believe his own to be part of the One Church:—and for this reason, because it was a fact that the kingdom of Israel was cut off from the Temple; and yet its subjects, neither in a mass, nor as individuals, neither the multitudes on Mount Carmel, nor the Shunammite and her household, had any command given them, though miracles were displayed before them, to break off from their own people, and to submit themselves to Judah.¹

It is plain, that a theory such as this, whether the

¹ As I am not writing controversially, I will only here remark upon this argument, that there is a great difference between a command, which implies physical conditions, and one which is moral. To go to Jerusalem was a matter of the body, not of the soul.

marks of a divine presence and life in the Anglican Church were sufficient to prove that she was actually within the covenant, or only sufficient to prove that she was at least enjoying extraordinary and uncovenanted mercies, not only lowered her level in a religious point of view, but weakened her controversial basis. Its very novelty made it suspicious; and there was no guarantee that the process of subsidence might not continue, and that it might not end in a submersion. Indeed, to many minds, to say that England was wrong was even to say that Rome was right; and no ethical reasoning whatever could overcome in their case the argument from prescription and authority. To this objection I could only answer that I did not make my circumstances. I fully acknowledged the force and effectiveness of the genuine Anglican theory, and that it was all but proof against the disputants of Rome; but still, like Achilles, it had a vulnerable point, and that St. Leo had found it out for me, and that I could not help it;—that, were it not for matter of fact, the theory would be great indeed, it would be irresistible, if it were only true. When I became a Catholic, the Editor of a Magazine who had in former days accused me, to my indignation, of tending towards Rome, wrote to me to ask, which of the two was now right, he or I? I answered him in a letter, part of which I here insert, as it will serve as a sort of leave-taking of the great theory, which is so specious to look upon, so difficult to prove, and so hopeless to work.

“Nov. 8, 1845. I do not think, at all more than I did, that the Anglican principles which I advocated at the date you mention, lead men to the Church of Rome.

If I must specify what I mean by 'Anglican principles,' I should say, *e.g.* taking *Antiquity*, not the *existing Church*, as the oracle of truth; and holding that the *Apostolical Succession* is a sufficient guarantee of Sacramental Grace, without *union with the Christian Church throughout the world*. I think these still the firmest, strongest ground against Rome—that is, *if they can be held*. They *have* been held by many, and are far more difficult to refute in the Roman controversy, than those of any other religious body.

"For myself, I found *I could not* hold them. I left them. From the time I began to suspect their unsoundness, I ceased to put them forward. When I was fairly sure of their unsoundness, I gave up my Living. When I was fully confident that the Church of Rome was the only true Church, I joined her.

"I have felt all along that Bp. Bull's theology was the only theology on which the English Church could stand. I have felt, that opposition to the Church of Rome was *part* of that theology; and that he who could not protest against the Church of Rome was no true divine in the English Church. I have never said, nor attempted to say, that any one in office in the English Church, whether Bishop or Incumbent, could be otherwise than in hostility to the Church of Rome."

- The *Via Media* then disappeared for ever, and a new Theory, made expressly for the occasion, took its place. I was pleased with my new view. I wrote to an intimate friend, Dec. 13, 1841: "I think you will give me the credit, Carissime, of not undervaluing the strength of the feelings which draw one [to Rome], and yet I am (I trust) quite clear about my duty to remain where I

am; indeed, much clearer than I was some time since. If it is not presumptuous to say, I have . . . a much more definite view of the promised inward Presence of Christ with us in the Sacraments now that the outward notes of it are being removed. And I am content to be with Moses in the desert, or with Elijah excommunicated from the Temple. I say this, putting things at the strongest."

However, my friends of the moderate Apostolical party, who were my friends for the very reason of my having been so moderate and Anglican myself in general tone in times past, who had stood up for Tract 90 partly from faith in me, and certainly from generous and kind feeling, and had thereby shared an obloquy which was none of theirs, were naturally surprised and offended at a line of argument, novel, and, as it appeared to them, wanton, which threw the whole controversy into confusion, stultified my former principles, and substituted, as they would consider, a sort of methodistic self-contemplation, especially abhorrent both to my nature and to my past professions, for the plain and honest tokens, as they were commonly received, of a divine mission in the Anglican Church. They could not tell whither I was going; and were still further annoyed, when I would view the reception of Tract 90 by the public and the Bishops as so grave a matter, and threw about what they considered mysterious hints of "eventualities," and would not simply say, "An Anglican I was born, and an Anglican I will die." One of my familiar friends, who was in the country at Christmas, 1841-42, reported to me the feeling that prevailed about me; and how I felt towards it

will appear in the following letter of mine, written in answer:—

“Oriel, Dec. 24, 1841. Carissime, you cannot tell how sad your account of Moberly has made me. His view of the sinfulness of the decrees of Trent is as much against union of Churches as against individual conversions. To tell the truth, I never have examined those decrees with this object, and have no view; but that is very different from having a deliberate view against them. Could not he say *which* they are? I suppose Transubstantiation is one. A. B., though of course he would not like to have it repeated, does not scruple at that. I have not my mind clear. Moberly must recollect that Palmer thinks they all bear a Catholic interpretation. For myself, this only I see, that there is indefinitely more in the Fathers against our own state of alienation from Christendom than against the Tridentine Decrees.

“The only thing I can think of [that I can have said] is this, that there were persons who, if our Church committed herself to heresy, *sooner* than think that there was no Church anywhere, would believe the Roman to be the Church; and therefore would on faith accept what they could not otherwise acquiesce in. I suppose, it would be no relief to him to insist upon the circumstance that there is no immediate danger. Individuals can never be answered for of course; but I should think lightly of that man, who, for some act of the Bishops, should all at once leave the Church. Now, considering how the Clergy really are improving, considering that this row is even making them read the Tracts, is it not possible we may all be in a better state

of mind seven years hence to consider these matters? and may we not leave them meanwhile to the will of Providence? I *cannot* believe this work has been of man; God has a right to His own work, to do what He will with it. May we not try to leave it in His hands, and be content?

“If you learn anything about Barter, which leads you to think that I can relieve him by a letter, let me know. The truth is this,—our good friends do not read the Fathers; they assent to us from the common sense of the case: then, when the Fathers, and we, say *more* than their common sense, they are dreadfully shocked.

“The Bishop of London has rejected a man, 1. For holding *any* Sacrifice in the Eucharist. 2. The Real Presence. 3. That there is a grace in Ordination.¹

“Are we quite sure that the Bishops will not be drawing up some stringent declarations of faith? is this what Moberly fears? Would the Bishop of Oxford accept them? If so, I should be driven into the Refuge for the Destitute [Littlemore]. But I promise Moberly, I would do my utmost to catch all dangerous persons and clap them into confinement there.”

Christmas Day, 1841. “I have been dreaming of Moberly all night. Should not he and the like see, that it is unwise, unfair, and impatient to ask others? What will you do under circumstances, which have not, which may never come? Why bring fear, suspicion,

¹ I cannot prove this at this distance of time; but I do not think it wrong to introduce here the passage containing it, as I am imputing to the Bishop nothing which the world would think disgraceful, but, on the contrary, what a large religious body would approve.

and disunion into the camp about things which are merely *in posse*? Natural, and exceedingly kind as Barter's and another friend's letters were, I think they have done great harm. I speak most sincerely when I say, that there are things which I neither contemplate, nor wish to contemplate; but, when I am asked about them ten times, at length I begin to contemplate them.

"He surely does not mean to say, that *nothing* could separate a man from the English Church, *e.g.* its avowing Socinianism; its holding the Holy Eucharist in a Socinian sense. Yet, he would say, it was not *right* to contemplate such things.

"Again, our case is [diverging] from that of Ken's. To say nothing of the last miserable century, which has given us to *start* from a much lower level and with much less to *spare* than a Churchman in the 17th century, questions of *doctrine* are now coming in; with him, it was a question of discipline.

"If such dreadful events were realized, I cannot help thinking we should all be vastly more agreed than we think now. Indeed, is it possible (humanly speaking) that those, who have so much the same heart, should widely differ? But let this be considered, as to alternatives. *What* communion could we join? Could the Scotch or American sanction the presence of its Bishops and congregations in England, without incurring the imputation of schism, unless indeed (and is that likely?) they denounced the English as heretical.

"Is not this a time of strange providences? is it not our safest course, without looking to consequences, to do simply *what we think right* day by day? shall we

not be sure to go wrong, if we attempt to trace by anticipation the course of divine Providence?

“Has not all our misery, as a Church, arisen from people being afraid to look difficulties in the face? They have palliated acts, when they should have denounced them. There is that good fellow, Worcester Palmer, can whitewash the Ecclesiastical Commission and the Jerusalem Bishopric. And what is the consequence? that our Church has, through centuries, ever been sinking lower and lower, till good part of its pretensions and professions is a mere sham, though it be a duty to make the best of what we have received. Yet, though bound to make the best of other men's shams, let us not incur any of our own. The truest friends of our Church are they, who say boldly when her rulers are going wrong, and the consequences; and (to speak catachrestically) *they* are most likely to die in the Church, who are, under these black circumstances, most prepared to leave it.

“And I will add, that, considering the traces of God's grace which surround us, I am very sanguine, or rather confident, (if it is right so to speak,) that our prayers and our alms will come up as a memorial before God, and that all this miserable confusion tends to good.

“Let us not then be anxious, and anticipate differences in prospect, when we agree in the present.

“P.S.—I think, when friends [*i.e.* the extreme party] get over their first unsettlement of mind and consequent vague apprehensions, which the new attitude of the Bishops, and our feelings upon it, have brought about, they will get contented and satisfied. They will see

that they exaggerated things. . . . Of course it would have been wrong to anticipate what one's feelings would be under such a painful contingency as the Bishops' charging as they have done,—so it seems to me nobody's fault. Nor is it wonderful that others" [moderate men] "are startled" [*i.e.* at my Protest, etc. etc.]; "yet they should recollect that the more implicit the reverence one pays to a Bishop, the more keen will be one's perception of heresy in him. The cord is binding and compelling, till it snaps.

"Men of reflection would have seen this, if they had looked that way. Last spring, a very high churchman talked to me of resisting my Bishop, of asking him for the Canons under which he acted, and so forth; but those, who have cultivated a loyal feeling towards their superiors, are the most loving servants, or the most zealous protestors. If others became so too, if the clergy of Chester denounced the heresy of their diocesan, they would be doing their duty, and relieving themselves of the share which they otherwise have in any possible defection of their brethren.

"St. Stephen's [December 26]. How I fidget! I now fear that the note I wrote yesterday only makes matters worse by *disclosing* too much. This is always my great difficulty.

"In the present state of excitement on both sides, I think of leaving out altogether my re-assertion of No. 90 in my Preface to Volume 6, and merely saying, 'As many false reports are at this time in circulation about him, he hopes his well-wishers will take this volume as an indication of his real thoughts and feelings: those who are not, he leaves in God's hand

to bring them to a better mind in His own time.' What do you say to the logic, sentiment, and propriety of this?"

There was one very old friend, at a distance from Oxford, afterwards a Catholic, now dead some years, who must have said something to me, I do not know what, which challenged a frank reply; for I disclosed to him, I do not know in what words, my frightful suspicion, hitherto only known to two persons, that, as regards my Anglicanism, perhaps I might break down in the event, that perhaps we were both out of the Church. He answered me thus, under the date of Jan. 29, 1842: "I don't think that I ever was so shocked by any communication, which was ever made to me, as by your letter of this morning. It has quite unnerved me. . . I cannot but write to you, though I am at a loss where to begin. . . I know of no act by which we have dissevered ourselves from the communion of the Church Universal. . . The more I study Scripture, the more am I impressed with the resemblance between the Romish principle in the Church and the Babylon of St. John. . . . I am ready to grieve that I ever directed my thoughts to theology, if it is indeed so uncertain, as your doubts seem to indicate."

While my old and true friends were thus in trouble about me, I suppose they felt not only anxiety but pain, to see that I was gradually surrendering myself to the influence of others, who had not their own claims upon me, younger men, and of a cast of mind uncongenial to my own. A new school of thought was rising, as is usual in such movements, and was sweeping the original party of the movement aside, and was taking

its place. The most prominent person in it, was a man of elegant genius, of classical mind, of rare talent in literary composition:—Mr. Oakeley. He was not far from my own age; I had long known him, though of late years he had not been in residence at Oxford; and quite lately, he has been taking several signal occasions of renewing that kindness, which he ever showed towards me when we were both in the Anglican Church. His tone of mind was not unlike that which gave a character to the early movement; he was almost a typical Oxford man, and, as far as I recollect, both in political and ecclesiastical views, would have been of one spirit with the Oriel party of 1826-1833. But he had entered late into the Movement; he did not know its first years; and, beginning with a new start, he was naturally thrown together with that body of eager, acute, resolute minds who had begun their Catholic life about the same time as he, who knew nothing about the *Via Media*, but had heard much about Rome. This new party rapidly formed and increased, in and out of Oxford, and, as it so happened, contemporaneously with that very summer, when I received so serious a blow to my ecclesiastical views from the study of the Monophysite controversy. These men cut into the original Movement at an angle, fell across its line of thought, and then set about turning that line in its own direction. They were most of them keenly religious men, with a true concern for their souls as the first matter of all, with a great zeal for me, but giving little certainty at the time as to which way they would ultimately turn. Some in the event have remained firm to Anglicanism, some have

become Catholics, and some have found a refuge in Liberalism. Nothing was clearer concerning them, than that they needed to be kept in order; and on me who had had so much to do with the making of them, that duty was as clearly incumbent; and it is equally clear, from what I have already said, that I was just the person, above all others, who could not undertake it. There are no friends like old friends; but of those old friends, few could help me, few could understand me, many were annoyed with me, some were angry, because I was breaking up a compact party, and some, as a matter of conscience, could not listen to me. I said, bitterly, "You are throwing me on others, whether I will or no." Yet still I had good and true friends around me of the old sort, in and out of Oxford too. But on the other hand, though I neither was so fond of the persons, nor of the methods of thought, which belonged to this new school, excepting two or three men, as of the old set, though I could not trust in their firmness of purpose, for, like a swarm of flies, they might come and go, and at length be divided and dissipated, yet I had an intense sympathy in their object and in the direction of their path, in spite of my old friends, in spite of my old life-long prejudices. In spite of my ingrained fears of Rome, and the decision of my reason and conscience against her usages, in spite of my affection for Oxford and Oriel, yet I had a secret longing love of Rome the author of English Christianity, and I had a true devotion to the Blessed Virgin, in whose College I lived, whose Altar I served, and whose Immaculate Purity I had in one of my earliest printed Sermons

made much of. And it was the consciousness of this bias in myself, if it is so to be called, which made me preach so earnestly against the danger of being swayed by our sympathy rather than our reason in religious inquiry. And moreover, the members of this new school looked up to me, as I have said, and did me true kindnesses, and really loved me, and stood by me in trouble, when others went away, and for all this I was grateful; nay, many of them were in trouble themselves, and in the same boat with me, and that was a further cause of sympathy between us; and hence it was, when the new school came on in force, and into collision with the old, I had not the heart, any more than the power, to repel them; I was in great perplexity, and hardly knew where I stood; I took their part; and, when I wanted to be in peace and silence, I had to speak out, and I incurred the charge of weakness from some men, and of mysteriousness, shuffling, and under-hand dealing from the majority.

Now I will say here frankly, that this sort of charge is a matter which I cannot properly meet, because I cannot duly realise it. I have never had any suspicion of my own honesty; and, when men say that I was dishonest, I cannot grasp the accusation as a distinct conception, such as it is possible to encounter. If a man said to me, "On such a day and before such persons you said a thing was white, when it was black," I understand what is meant well enough, and I can set myself to prove an alibi or to explain the mistake; or if a man said to me, "You tried to gain me over to your party, intending to take me with you to Rome, but you did not succeed," I can give him the

lie, and lay down an assertion of my own as firm and as exact as his, that not from the time that I was first unsettled, did I ever attempt to gain any one over to myself or to my Romanizing opinions, and that it is only his own coxcombicā fancy which has bred such a thought in him : but my imagination is at a loss in presence of those vague charges, which have commonly been brought against me, charges, which are made up of impressions, and understandings, and inferences, and hearsay, and surmises. Accordingly, I shall not make the attempt, for, in doing so, I should be dealing blows in the air ; what I shall attempt is to state what I know of myself and what I recollect, and leave its application to others.

While I had confidence in the *Via Media*, and thought that nothing could overset it, I did not mind laying down large principles, which I saw would go further than was commonly perceived. I considered that to make the *Via Media* concrete and substantive, it must be much more than it was in outline ; that the Anglican Church must have a ceremonial, a ritual, and a fulness of doctrine and devotion, which it had not at present, if it were to compete with the Roman Church with any prospect of success. Such additions would not remove it from its proper basis, but would merely strengthen and beautify it : such, for instance, would be confraternities, particular devotions, reverence for the Blessed Virgin, prayers for the dead, beautiful churches, rich offerings to them and in them, monastic houses, and many other observances and institutions, which I used to say belonged to us as much as to Rome, though Rome had appropriated them, and boasted of them,

by reason of our having let them slip from us. The principle, on which all this turned, is brought out in one of the Letters I published on occasion of Tract 90. "The age is moving," I said, "towards something; and most unhappily the one religious communion among us, which has of late years been practically in possession of this something, is the Church of Romè. She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings which may be especially called Catholic. The question then is, whether we shall give them up to the Roman Church or claim them for ourselves. . . . But if we do give them up, we must give up the men who cherish them. We must consent either to give up the men, or to admit their principles." With these feelings I frankly admit, that, while I was working simply for the sake of the Anglican Church, I did not at all mind, though I found myself laying down principles in its defence, which went beyond that particular defence which high-and-dry men thought perfection, and though I ended in framing a sort of defence, which they might call a revolution, while I thought it a restoration. Thus, for illustration, I might discourse upon the "Communion of Saints" in such a manner, (though I do not recollect doing so,) as might lead the way towards devotion to the Blessed Virgin and the saints on the one hand, and towards prayers for the dead on the other. In a memorandum of the year 1844 or 1845, I thus speak on this subject: "If the Church be not defended on establishment grounds, it must be upon principles, which go far beyond their immediate object.

Sometimes I saw these further results, sometimes not. Though I saw them, I sometimes did not say that I saw them; so long as I thought they were inconsistent, *not* with our Church, but only with the existing opinions, I was not unwilling to insinuate truths into our Church, which I thought had a right to be there."

To so much I confess; but I do not confess, I simply deny that I ever said anything which secretly bore against the Church of England, knowing it myself, in order that others might unwarily accept it. It was indeed one of my great difficulties and causes of reserve, as time went on, that I at length recognized in principles which I had honestly preached as if Anglican, conclusions favourable to the Roman Church. Of course I did not like to confess this; and, when interrogated, was in consequence in perplexity. The prime instance of this was the appeal to Antiquity; St. Leo had overset, in my own judgment, its force in the special argument for Anglicanism; yet I was committed to Antiquity, together with the whole Anglican school; what then was I to say, when acute minds urged this or that application of it against the *Via Media*? it was impossible that, in such circumstances, any answer could be given which was not unsatisfactory, or any behaviour adopted which was not mysterious. Again, sometimes in what I wrote I went just as far as I saw, and could as little say more, as I could see what is below the horizon; and therefore, when asked as to the consequences of what I had said, had no answer to give. Again, sometimes when I was asked, whether certain conclusions did not follow from a certain principle, I might not be able to tell at the

moment, especially if the matter were complicated ; and for this reason, if for no other, because there is great difference between a conclusion in the abstract and a conclusion in the concrete, and because a conclusion may be modified in fact by a conclusion from some opposite principle. Or it might so happen that I got simply confused, by the very clearness of the logic which was administered to me, and thus gave my sanction to conclusions which really were not mine ; and when the report of those conclusions came round to me through others, I had to unsay them. And then again, perhaps I did not like to see men scared or scandalized by unfeeling logical inferences, which would not have touched them to the day of their death, had they not been made to eat them. And then I felt altogether the force of the maxim of St. Ambrose, "Non in dialecticâ complacuit Deo saluum facere populum suum ;"—I had a great dislike of paper logic. For myself, it was not logic that carried me on ; as well might one say that the quicksilver in the barometer changes the weather. It is the concrete being that reasons ; pass a number of years, and I find my mind in a new place ; how ? the whole man moves ; paper logic is but the record of it. All the logic in the world would not have made me move faster towards Rome than I did ; as well might you say that I have arrived at the end of my journey, because I see the village church before me, as venture to assert that the miles, over which my soul had to pass before it got to Rome, could be annihilated, even though I had had some far clearer view than I then had, that Rome was my ultimate destination. Great acts take time. At least

this is what I felt in my own case ; and therefore to come to me with methods of logic, had in it the nature of a provocation, and, though I do not think I ever showed it, made me somewhat indifferent how I met them, and perhaps led me, as a means of relieving my impatience, to be mysterious or irrelevant, or to give in because I could not reply. And a greater trouble still than these logical mazes, was the introduction of logic into every subject whatever, so far, that is, as it was done. Before I was at Oriel, I recollect an acquaintance saying to me that "the Oriel Common Room stank of Logic." One is not at all pleased when poetry, or eloquence, or devotion, is considered as if chiefly intended to feed syllogisms. Now, in saying all this, I am saying nothing against the deep piety and earnestness which were characteristics of this second phase of the Movement, in which I had taken so prominent a part. What I have been observing is, that this phase had a tendency to bewilder and to upset me, and, that instead of saying so, as I ought to have done, in a sort of easiness, for what I know, I gave answers at random, which have led to my appearing close or inconsistent.

I have turned up two letters of this period, which in a measure illustrate what I have been saying. The first is what I said to the Bishop of Oxford on occasion of Tract 90 :

"March 20, 1841. No one can enter into my situation but myself. I see a great many minds working in various directions and a variety of principles with multiplied bearings ; I act for the best. I sincerely think that matters would not have gone better for the Church, had I never written. And if I write I have a

choice of difficulties. It is easy for those who do not enter into those difficulties to say, 'He ought to say this and not say that,' but things are wonderfully linked together, and I cannot, or rather I would not be dishonest. When persons too interrogate me, I am obliged in many cases to give an opinion, or I seem to be underhand. Keeping silence looks like artifice. And I do not like people to consult or respect me, from thinking differently of my opinions from what I know them to be. And (again to use the proverb) what is one man's food is another man's poison. All these things make my situation very difficult. But that collision must at some time ensue between members of the Church of opposite sentiments, I have long been aware. The time and mode has been in the hand of Providence; I do not mean to exclude my own great imperfections in bringing it about; yet I still feel obliged to think the Tract necessary."

"• "Dr. Pusey has shown me your Lordship's letters to him. I am most desirous of saying in print anything which I can honestly say to remove false impressions created by the Tract."

The second is part of the notes of a letter sent to Dr. Pusey in the next year:

October 16, 1842. As to my being entirely with A.B., I do not know the limits of my own opinions. If A. B. says that this or that is a development from what I have said, I cannot say Yes or No. It is plausible, it *may* be true. Of course the fact that the Roman Church *has* so developed and maintained, adds great weight to the antecedent plausibility. I cannot assert that it is not true; but I cannot, with that keen

perception which some people have, appropriate it. It is a nuisance to me to be *forced* beyond what I can fairly accept."

There was another source of the perplexity with which at this time I was encompassed, and of the reserve and mysteriousness, of which it gave me the credit. After Tract 90 the Protestant world would not let me alone; they pursued me in the public journals to Littlemore. Reports of all kinds were circulated about me. "Imprimis, why did I go up to Littlemore at all? For no good purpose certainly; I dared not tell why." Why, to be sure, it was hard that I should be obliged to say to the Editors of newspapers that I went up there to say my prayers; it was hard to have to tell the world in confidence, that I had a certain doubt about the Anglican system, and could not at that moment resolve it, or say what would come of it; it was hard to have to confess that I had thought of giving up my Living a year or two before, and that this was a first step to it. It was hard to have to plead, that, for what I knew, my doubts would vanish, if the newspapers would be so good as to give me time and let me alone. Who would ever dream of making the world his confidant? yet I was considered insidious, sly, dishonest, if I would not open my heart to the tender mercies of the world. But they persisted: "What was I doing at Littlemore?" Doing there? have I not retreated from you? have I not given up my position and my place? am I alone, of Englishmen, not to have the privilege to go where I will, no questions asked? am I alone to be followed about by jealous prying eyes, who note down whether I go in at a back door or at the

front, and who the men are who happen to call on me in the afternoon. Cowards! if I advanced one step, you would run away; it is not you that I fear: "*Di me terrent, et Jupiter hostis.*" It is because the Bishops still go on charging against me, though I have quite given up: it is that secret misgiving of heart which tells me that they do well, for I have neither lot nor part with them: this it is which weighs me down. I cannot walk into or out of my house, but curious eyes are upon me. Why will you not let me die in peace? Wounded brutes creep into some hole to die in, and no one grudges it them. Let me alone, I shall not trouble you long. This was the keen heavy feeling which pierced me, and, I think, these are the very words that I used to myself. I asked, in the words of a great motto, "*Ubi lapsus? quid feci?*" One day when I entered my house, I found a flight of Undergraduates inside. Heads of Houses, as mounted patrols, walked their horses round those poor cottages. Doctors of Divinity dived into the hidden recesses of that private tenement uninvited, and drew domestic conclusions from what they saw there. I had thought that an Englishman's house was his castle; but the newspapers thought otherwise, and at last the matter came before my good Bishop. I insert his letter, and a portion of my reply to him:—

“April 12, 1842. So many of the charges against yourself and your friends which I have seen in the public journals have been, within my own knowledge, false and calumnious, that I am not apt to pay much attention to what is asserted with respect to you in the newspapers.

“In a” [newspaper] “however, of April 9, there appears a paragraph in which it is asserted, as a matter of notoriety, that a ‘so-called Anglo-Catholic Monastery is in process of erection at Littlemore, and that the cells of dormitories, the chapel, the refectory, the cloisters all may be seen advancing to perfection, under the eye of a Parish Priest of the Diocese of Oxford.’

“Now, as I have understood that you really are possessed of some tenements at Littlemore,—as it is generally believed that they are destined for the purposes of study and devotion,—and as much suspicion and jealousy are felt about the matter, I am anxious to afford you an opportunity of making me an explanation on the subject.

“I know you too well not to be aware that you are the last man living to attempt in my Diocese a revival of the Monastic orders (in anything approaching to the Romanist sense of the term) without previous communication with me,—or indeed that you should take upon yourself to originate any measure of importance without authority from the heads of the Church,—and therefore I at once exonerate you from the accusation brought against you by the newspaper I have quoted, but I feel it nevertheless a duty to my Diocese and myself, as well as to you, to ask you to put it in my power to contradict what, if uncontradicted, would appear to imply a glaring invasion of all ecclesiastical discipline on *your* part, or of inexcusable neglect and indifference to my duties on *mine*.”

“April 14, 1842. I am very much obliged by your

Lordship's kindness in allowing me to write to you on the subject of my house at Littlemore; at the same time I feel it hard both on your Lordship and myself that the restlessness of the public mind should oblige you to require an explanation of me. •

“ It is now a whole year that I have been the subject of incessant misrepresentation. A year since I submitted entirely to your Lordship's authority; and with the intention of following out the particular act enjoined upon me, I not only stopped the series of Tracts, on which I was engaged, but withdrew from all public discussion of Church matters of the day, or what may be called ecclesiastical politics. I turned myself at once to the preparation for the Press of the translations of St. Athanasius to which I had long wished to devote myself, and I intended and intend to employ myself in the like theological studies, and in the concerns of my own parish and in practical works.

• “ With the same view of personal improvement I was led more seriously to a design which had been long on my mind. For many years, at least thirteen, I have wished to give myself to a life of greater religious regularity than I have hitherto led; but it is very unpleasant to confess such a wish even to my Bishop, because it seems arrogant, and because it is committing me to a profession which may come to nothing. For what have I done that I am to be called to account by the world for my private actions, in a way in which no one else is called? Why may I not have that liberty which all others are allowed? I am often accused of being underhand and uncandid in respect to the intentions to which I have been alluding: but no one

likes his own good resolutions noised about, both from mere common delicacy and from fear lest he should not be able to fulfil them. I feel it very cruel, though the parties in fault do not know what they are doing, that very sacred matters between me and my conscience are made a matter of public talk. May I take a case parallel though different? suppose a person in prospect of marriage; would he like the subject discussed in newspapers, and parties, circumstances, etc., etc., publicly demanded of him, at the penalty of being accused of craft and duplicity?

“The resolution I speak of has been taken with reference to myself alone, and has been contemplated quite independent of the co-operation of any other human being, and without reference to success or failure other than personal, and without regard to the blame or approbation of man. And being a resolution of years, and one to which I feel God has called me, and in which I am violating no rule of the Church any more than if I married, I should have to answer for it, if I did not pursue it, as a good Providence made openings for it. In pursuing it then I am thinking of myself alone, not aiming at any ecclesiastical or external effects. At the same time of course it would be a great comfort to me to know that God had put it into the hearts of others to pursue their personal edification in the same way, and unnatural not to wish to have the benefit of their presence and encouragement, or not to think it a great infringement on the rights of conscience if such personal and private resolutions were interfered with. Your Lordship will allow me to add my firm conviction that such religious resolutions are most

necessary for keeping a certain class of minds firm in their allegiance to our Church; but still I can as truly say that my own reason for any thing I have done has been a personal one, without which I should not have entered upon it, and which I hope to pursue whether with or without the sympathies of others pursuing a similar course." . . .

"As to my intentions, I purpose to live there myself a good deal, as I have a resident curate in Oxford. In doing this, I believe I am consulting for the good of my parish, as my population at Littlemore is at least equal to that of St. Mary's in Oxford, and the *whole* of Littlemore is double of it. It has been very much neglected; and in providing a parsonage-house at Littlemore, as this will be, and will be called, I conceive I am doing a very great benefit to my people. At the same time it has appeared to me that a partial or temporary retirement from St. Mary's Church might be expedient under the prevailing excitement.

"As to the quotation from the [newspaper] which I have not seen, your Lordship will perceive from what I have said, that no 'monastery is in course of erection'; there is no 'chapel'; no 'refectory,' hardly a dining-room or parlour. The 'cloisters' are my shed connecting the cottages. I do not understand what 'cells of dormitories' means. Of course I can repeat your Lordship's words that 'I am not attempting a revival of the Monastic orders, in any thing approaching to the Romanist sense of the term,' or 'taking on myself to originate any measure of importance without authority from the Heads of the Church.' I am attempting nothing ecclesiastical, but something personal and

private, and which can only be made public, not private, by newspapers and letter-writers, in which sense the most sacred and conscientious resolves and acts may certainly be made the objects of an unmannerly and unfeeling curiosity."

One calumny there was which the Bishop did not believe, and of which of course he had no idea of speaking. It was that I was actually in the service of the enemy. I had been already received into the Catholic Church, and was rearing at Littlemore a nest of Papists, who, like me, were to take the Anglican oaths which they did not believe, and for which they got dispensation from Rome, and thus in due time were to bring over to that unprincipled Church great numbers of the Anglican Clergy and Laity. Bishops gave their countenance to this imputation against me. The case was simply this:—as I made Littlemore a place of retirement for myself, so did I offer it to others. There were young men in Oxford, whose testimonials for Orders had been refused by their Colleges; there were young clergymen, who had found themselves unable from conscience to go on with their duties, and had thrown up their parochial engagements. Such men were already going straight to Rome, and I interposed; I interposed for the reasons I have given in the beginning of this portion of my narrative.⁹ I interposed from fidelity to my clerical engagements, and from duty to my Bishop; and from the interest which I was bound to take in them, and from belief that they were premature or excited. Their friends besought me to quiet them, if I could. Some of them came to live with me at Littlemore. They were lay-

men, or in the place of laymen. I kept some of them back for several years from being received into the Catholic Church. Even when I had given up my living, I was still bound by my duty to their parents or friends, and I did not forget still to do what I could for them. The immediate occasion of my resigning St. Mary's, was the unexpected conversion of one of them. After that, I felt it was impossible to keep my post there, for I had been unable to keep my word with my Bishop.

The following letters refer, more or less, to these men, whether they were with me at Littlemore or not:—

1. 1843 or 1844. "I did not explain to you sufficiently the state of mind of those who were in danger. I only spoke of those who were convinced that our Church was external to the Church Catholic, though they felt it unsafe to trust their own private convictions; but there are two other states of mind; 1. that of those who are unconsciously near Rome, and whose *despair* about our Church would at once develop into a state of conscious approximation, or a *quasi*-resolution to go over; 2. those who feel they can with a safe conscience remain with us *while* they are allowed to *testify* in behalf of Catholicism, *i.e.*, as if by such acts they were putting our Church, or at least that portion of it in which they were included, in the position of catechumens."

2. "July 16, 1843. I assure you that I feel, with only too much sympathy, what you say. You need not be told that the whole subject of our position is a subject of anxiety to others beside yourself. It is no good attempting to offer advice, when perhaps I might

raise difficulties instead of removing them. It seems to me quite a case, in which you should, as far as may be, make up your mind for yourself. Come to Littlemore by all means. We shall all rejoice in your company; and, if quiet and retirement are able, as they very likely will be, to reconcile you to things as they are, you shall have your fill of them. How distressed poor Henry Wilberforce must be! Knowing how he values you, I feel for him; but, alas! he has his own position, and every one else has his own, and the misery is that no two of us have exactly the same.

"It is very kind of you to be so frank and open with me, as you are; but this is a time which throws together persons who feel alike. May I without taking a liberty sign myself, yours affectionately, etc."

3. "1845. I am concerned to find you speak of me in a tone of distrust. If you knew me ever so little, instead of hearing of me from persons who do not know me at all, you would think differently of me, whatever you thought of my opinions. Two years since, I got your son to tell you my intention of resigning St. Mary's, before I made it public, thinking you ought to know it. When you expressed some painful feeling upon it, I told him I could not consent to his remaining here, painful as it would be to me to part with him, without your written sanction. And this you did me the favour to give.

"I believe you will find that it has been merely a delicacy on your son's part, which has delayed his speaking to you about me for two months past; a

delicacy, lest he should say either too much or too little about me. I have urged him several times to speak to you.

“Nothing can be done after your letter, but to recommend him to go to A. B. (his home) at once. I am very sorry to part with him.”

4. The following letter is addressed to a Catholic Prelate, who accused me of coldness in my conduct towards him :—

“April 16, 1845. I was at that time in charge of a ministerial office in the English Church, with persons entrusted to me, and a Bishop to obey ; how could I possibly write otherwise than I did without violating sacred obligations and betraying momentous interests which were upon me? I felt that my immediate, undeniable duty, clear if anything was clear, was to fulfil that trust. I might be right indeed to give it up, that was another thing ; but it never could be right to hold it, and to act as if I did not hold it. . . . If you knew me, you would acquit me, I think, of having ever felt towards your Lordship an unfriendly spirit, or ever having had a shadow on my mind (as far as I dare witness about myself) of what might be called controversial rivalry or desire of getting the better, or fear lest the world should think I had got the worst, or irritation of any kind. You are too kind indeed to imply this, and yet your words lead me to say it. And now in like manner, pray believe, though I cannot explain it to you, that I am encompassed with responsibilities, so great and so various, as utterly to overcome me, unless I have mercy from Him, who all through my life has sustained and guided me, and to whom I

can now submit myself, though men of all parties are thinking evil of me."

"August 30, 1843. A. B. has suddenly conformed to the Church of Rome. He was away for three weeks. I suppose I must say in my defence, that he promised me distinctly to remain in our Church three years, before I received him here."

Such fidelity, however, was taken *in malam partem* by the high Anglican authorities; they thought it insidious. I happen still to have a correspondence, in which the chief place is filled by one of the most eminent Bishops of the day, a theologian and reader of the Fathers, a moderate man, who at one time was talked of as likely to have the reversion of the Primacy. A young clergyman in his diocese became a Catholic; the papers at once reported on authority from "a very high quarter," that, after his reception, "the Oxford men had been recommending him to retain his living." I had reasons for thinking that the allusion was to me, and I authorized the Editor of a Paper, who had inquired of me on the point, to "give it, as far as I was concerned, an unqualified contradiction;"—when from a motive of delicacy he hesitated, I added "my direct and indignant contradiction." "Whoever is the author of it, no correspondence or intercourse of any kind, direct or indirect, has passed," I continued to the Editor, "between Mr. S. and myself, since his conforming to the Church of Rome, except my formally and merely acknowledging the receipt of his letter, in which he informed me of the fact, without, as far as I recollect, my expressing any opinion upon it. You may state this as broadly as I have set it down." My

denial was told to the Bishop; what took place upon it is given in a letter from which I copy. "My father showed the letter to the Bishop, who, as he laid it down, said, 'Ah, those Oxford men are not ingenuous.' 'How do you mean?' asked my father. 'Why,' said the Bishop, 'they advised Mr. B. S. to retain his living after he turned Catholic. I know that to be a fact, because A. B. told me so.'" "The Bishop," continues the letter, "who is perhaps the most influential man in reality on the bench, evidently believes it to be the truth." Dr. Pusey too wrote for me to the Bishop; and the Bishop instantly beat a retreat. "I have the honour," he says in the autograph which I transcribe, "to acknowledge the receipt of your note, and to say in reply that it has not been stated by me, (though such a statement has, I believe, appeared in some of the Public Prints), that Mr. Newman had advised Mr. B. S. to retain his living, after he had forsaken our Church. But it has been stated to me, that Mr. Newman was in close correspondence with Mr. B. S., and, being fully aware of his state of opinions and feelings, yet advised him to continue in our communion. Allow me to add," he says to Dr. Pusey, "that neither your name, nor that of Mr. Keble, was mentioned to me in connection with that of Mr. B. S."

I was not going to let the Bishop off on this evasion, so I wrote to him myself. After quoting his Letter to Dr. Pusey, I continued, "I beg to trouble your Lordship with my own account of the two allegations" [*close correspondence* and *fully aware*, &c.] "which are contained in your statement, and which have led to your speaking of me in terms which I hope never to

deserve. 1. Since Mr. B. S. has been in your Lordship's diocese, I have seen him in common rooms or private parties in Oxford two or three times, when I never (as far as I can recollect) had any conversation with him. During the same time I have, to the best of my memory, written to him three letters. One was lately, in acknowledgment of his informing me of his change of religion. Another was last summer, when I asked him (to no purpose) to come and stay with me in this place. The earliest of the three letters was written just a year since, as far as I recollect, and it certainly was on the subject of his joining the Church of Rome. I wrote this letter at the earnest wish of a friend of his. I cannot be sure that, on his replying, I did not send him a brief note in explanation of points in my letter which he had misapprehended. I cannot recollect any other correspondence between us.

"2. As to my knowledge of his opinions and feelings, as far as I remember, the only point of perplexity which I knew, the only point which to this hour I know, as pressing upon him, was that of the Pope's supremacy. He professed to be searching Antiquity whether the see of Rome had formally that relation to the whole Church which Roman Catholics now assign to it. My letter was directed to the point, that it was his duty not to perplex himself with arguments on [such] a question, . . . and to put it altogether aside. . . . It is hard that I am put upon my memory, without knowing the details of the statement made against me, considering the various correspondence in which I am from time to time unavoidably engaged. . . . Be assured, my Lord, that there are

very definite limits, beyond which persons like me would never urge another to retain preferment in the English Church, nor would retain it themselves; and that the censure which has been directed against them by so many of its Rulers has a very grave bearing upon those limits." The Bishop replied in a civil letter, and sent my own letter to his original informant, who wrote to me the letter of a gentleman. It seems that an anxious lady had said something or other which had been misinterpreted, against her real meaning, into the calumny which was circulated, and so the report vanished into thin air. I closed the correspondence with the following Letter to the Bishop:—

"I hope your Lordship will believe me when I say that statements about me, equally incorrect with that which has come to your Lordship's ears, are from time to time reported to me as credited and repeated by the highest authorities in our Church, though it is very seldom that I have the opportunity of denying them. I am obliged by your Lordship's letter to Dr. Pusey as giving me such an opportunity." Then I added, with a purpose, "Your Lordship will observe that in my Letter I had no occasion to proceed to the question, whether a person holding Roman Catholic opinions can in honesty remain in our Church. Lest then any misconception should arise from my silence, I here take the liberty of adding, that I see nothing wrong in such a person's continuing in communion with us, provided he holds no preferment or office, abstains from the management of ecclesiastical matters, and is bound by no subscription or oath to our doctrines."

This was written on March 7, 1843, and was in

anticipation of my own retirement into lay communion. This again leads me to a remark; for two years I was in lay communion, not indeed being a Catholic in my convictions, but in a state of serious doubt, and with the probable prospect of becoming some day what as yet I was not. Under these circumstances I thought the best thing I could do was to give up duty and to throw myself into lay communion, remaining an Anglican. I could not go to Rome, while I thought what I did of the devotions she sanctioned to the Blessed Virgin and the Saints. I did not give up my fellowship, for I could not be sure that my doubts would not be reduced or overcome, however unlikely I thought such an event. But I gave up my living; and, for two years before my conversion, I took no clerical duty. My last Sermon was in September, 1843; then I remained at Littlemore in quiet for two years. But it was made a subject of reproach to me at the time, and is at this day, that I did not leave the Anglican Church sooner. To me this seems a wonderful charge; why, even had I been quite sure that Rome was the true Church, the Anglican Bishops would have had no just subject of complaint against me, provided I took no Anglican oath, no clerical duty, no ecclesiastical administration. Do they force all men who go to their Churches to believe in the 39 Articles, or to join in the Athanasian Creed? However, I was to have other measure dealt to me; great authorities ruled it so; and a learned controversialist in the North thought it a shame that I did not leave the Church of England as much as ten years sooner than I did. His nephew, an Anglican clergyman, kindly wished to

undeceive him on this point. So, in 1850, after some correspondence, I wrote the following letter, which will be of service to this narrative, from its chronological character:—

“Dec. 6, 1849. Your uncle says, ‘If he (Mr. N.) will declare, sans phrase, as the French say, that I have laboured under an entire mistake, and that he was not a concealed Romanist during the ten years in question’ (I suppose, the last ten years of my membership with the Anglican Church), ‘or during any part of the time, my controversial antipathy will be at an end, and I will readily express to him that I am truly sorry that I have made such a mistake.’

“So candid an avowal is what I should have expected from a mind like your uncle’s. I am extremely glad he has brought it to this issue.

“By a ‘concealed Romanist’ I understand him to mean one, who, professing to belong to the Church of England, in his heart and will intends to benefit the Church of Rome, at the expense of the Church of England. He cannot mean by the expression merely a person who in fact is benefiting the Church of Rome, while he is intending to benefit the Church of England, for that is no discredit to him morally, and he (your uncle) evidently means to impute blame.

“In the sense in which I have explained the words, I can simply and honestly say that I was not a concealed Romanist during the whole, or any part of, the years in question.

“For the first four years of the ten, (up to Michaelmas, 1839,) I honestly wished to benefit the Church of England, at the expense of the Church of Rome:

“For the second four years I wished to benefit the Church of England without prejudice to the Church of Rome:

“At the beginning of the ninth year (Michaelmas, 1843) I began to despair of the Church of England, and gave up all clerical duty; and then, what I wrote and did was influenced by a mere wish not to injure it, and not by the wish to benefit it:

“At the beginning of the tenth year I distinctly contemplated leaving it, but I also distinctly told my friends that it was in my contemplation. .

“Lastly, during the last half of that tenth year I was engaged in writing a book (Essay on Development) in favour of the Roman Church, and indirectly against the English; but even then, till it was finished, I had not absolutely intended to publish it, wishing to reserve to myself the chance of changing my mind when the argumentative views which were actuating me had been distinctly brought out before me in writing. •

“I wish this statement, which I make from memory, and without consulting any document, severely tested by my writings and doings, as I am confident it will, on the whole, be borne out, whatever real or apparent exceptions (I suspect none) have to be allowed by me in detail.

“Your uncle is at liberty to make what use he pleases of this explanation.”

I have now reached an important date in my narrative, the year 1843, but before proceeding to the matters which it contains, I will insert portions of my letters from 1841 to 1843, addressed to Catholic acquaintances.

1. "April 8, 1841. . . . The unity of the Church Catholic is very near my heart, only I do not see any prospect of it in our time; and I despair of its being effected without great sacrifices on all hands. As to resisting the Bishop's will, I observe that no point of doctrine or principle was in dispute, but a course of action, the publication of certain works. I do not think you sufficiently understood our position. I suppose you would obey the Holy See in such a case; now, when we were separated from the Pope, his authority reverted to our Diocesans. Our Bishop is our Pope. It is our theory, that each Diocese is an integral Church, intercommunion being a duty, (and the breach of it a sin,) but not essential to Catholicity. To have resisted my Bishop, would have been to place myself in an utterly false position, which I never could have recovered. Depend upon it, the strength of any party lies in its being *true to its theory*. Consistency is the life of a movement.

"I have no misgivings whatever that the line I have taken can be other than a prosperous one: that is, in itself, for of course Providence may refuse to us its legitimate issues for our sins.

"I am afraid, that in one respect you may be disappointed. It is my trust, though I must not be too sanguine, that we shall not have individual members of our communion going over to yours. What one's duty would be under other circumstances, what our duty ten or twenty years ago, I cannot say; but I do think that there is less of private judgment in going with one's Church, than in leaving it. I can earnestly desire a union between my Church and yours. I cannot listen

to the thought of your being joined by individuals among us."

"April 26, 1841. My only anxiety is lest your branch of the Church should not meet us by those reforms which surely are *necessary*. It never could be, that so large a portion of Christendom should have split off from the communion of Rome, and kept up a protest for 300 years for nothing. I think I never shall believe that so much piety and earnestness would be found among Protestants, if there were not some very grave errors on the side of Rome. To suppose the contrary is most unreal, and violates all one's notions of moral probabilities. All aberrations are founded on, and have their life in, some truth or other—and Protestantism, so widely spread and so long enduring, must have in it, and must be witness for, a great truth or much truth. That I am an advocate for Protestantism, you cannot suppose—but I am forced into a *Via Media*, short of Rome, as it is at present."

3. "May 5, 1841. While I most sincerely hold that there is in the Roman Church a traditionary system which is not necessarily connected with her essential formularies, yet, were I ever so much to change my mind on this point, this would not tend to bring me from my present position, providentially appointed in the English Church. That your communion was unassailable, would not prove that mine was indefensible. Nor would it at all affect the sense in which I receive our Articles; they would still speak against certain definite errors, though you had reformed them.

"I say this lest any lurking suspicion should be left in the mind of your friends that persons who think

with me are likely, by the growth of their present views, to find it imperative on them to pass over to your communion. Allow me to state strongly, that if you have any such thoughts, and proceed to act upon them, your friends will be committing a fatal mistake. We have (I trust) the principle and temper of obedience too intimately wrought into us to allow of our separating ourselves from our ecclesiastical superiors because in many points we may sympathize with others. We have too great a horror of the principle of private judgment to trust it in so immense a matter as that of changing from one communion to another. We may be cast out of our communion, or it may decree heresy to be truth,—you shall say whether such contingencies are likely; but I do not see other conceivable causes of our leaving the Church in which we were baptized.

“For myself, persons must be well acquainted with what I have written before they venture to say whether I have much changed my main opinions and cardinal views in the course of the last eight years. That my *sympathies* have grown towards the religion of Rome I do not deny; that my *reasons* for *shunning* her communion have lessened or altered it would be difficult perhaps to prove. And I wish to go by reason, not by feeling.”

4. “June 18, 1841. You urge persons whose views agree with mine to commence a movement in behalf of a union between the Churches.* Now in the letters I have written, I have uniformly said that I did not expect that union in our time, and have discouraged the notion of all sudden proceedings with a view to it.

I must ask your leave to repeat on this occasion most distinctly, that I cannot be party to any agitation, but mean to remain quiet in my own place, and to do all I can to make others take the same course. This I conceive to be my simple duty; but, over and above this, I will not set my teeth on edge with sour grapes. I know it is quite within the range of possibilities that one or another of our people should go over to your communion; however, it would be a greater misfortune to you than grief to us. If your friends wish to put a gulf between themselves and us, let them make converts, but not else. Some months ago, I ventured to say that I felt it a painful duty to keep aloof from all Roman Catholics who came with the intention of opening negotiations for the union of the Churches: when you now urge us to petition our Bishops for a union, this, I conceive, is very like an act of negotiation."

5. I have the first sketch or draft of a letter, which I wrote to a zealous Catholic layman: it runs as follows, as I have preserved it:—September 12, 1841. "It would rejoice all Catholic minds among us, more than words can say, if you could persuade members of the Church of Rome to take the line in politics which you so earnestly advocate. Suspicion and distrust are the main causes at present of the separation between us, and the nearest approaches in doctrine will but increase the hostility, which, alas, our people feel towards yours, while these causes continue. Depend upon it, you must not rely upon our Catholic tendencies till they are removed. I am not speaking of myself, or of any friends of mine; but of our Church generally. Whatever *our* personal feelings may be, we shall but tend to

raise and spread a *rival* Church to yours in the four quarters of the world, unless *you* do what none but you *can* do. Sympathies, which would flow over to the Church of Rome, as a matter of course, did she admit them, will but be developed in ~~the~~ consolidation of our own system, if she continues to be the object of our suspicious and fears. I wish, of course I do, that our own Church may be built up and extended, but still, not at the cost of the Church of Rome, not in opposition to it. I am sure, that, while you suffer, we suffer too from the separation; *but we cannot remove the obstacles*; it is with you to do so. You do not fear us; we fear you. Till we cease to fear you, we cannot love you.

“While you are in your present position, the friends of Catholic unity in our Church are but fulfilling the prediction of those of your body who are averse to them, viz. that they will be merely strengthening a rival communion to yours. Many of you say that *we* are your greatest enemies; we have said so ourselves: so we are, so we shall be, as things stand at present. We are keeping people from you, by supplying their wants in our own Church. We *are* keeping persons from you: do you wish us to keep them from you for a time or for ever? It rests with you to determine. I do not fear that you will succeed among us; you will not supplant our Church in the affections of the English nation; only through the English Church can you act upon the English nation. I wish of course our Church should be consolidated, with and through and in your communion, for its sake, and your sake, and for the sake of unity.

“Are you aware that the more serious thinkers

among us are used, as far as they dare form an opinion, to regard the spirit of Liberalism as the characteristic of the destined Antichrist? In vain does any one clear the Church of Rome from the badges of Antichrist, in which Protestants would invest her, if she deliberately takes up her position in the very quarter, whither we have cast them, when we took them off from her. Antichrist is described as the *ἀννομος*, as exalting himself above the yoke of religion and law. The spirit of lawlessness came in with the Reformation, and Liberalism is its offspring.

“And now I fear I am going to pain you by telling you, that you consider the approaches in doctrine on our part towards you, closer than they really are. I cannot help repeating what I have many times said in print, that your services and devotions to St. Mary in matter of fact do most deeply pain me. I am only stating it as a fact.

“Again, I have nowhere said that I can accept the decrees of Trent throughout, nor implied it. The doctrine of Transubstantiation is a great difficulty with me, as being, as I think, not primitive. Nor have I said that our Articles in all respects admit of a Roman interpretation; the very word ‘Transubstantiation’ is disowned in them.

“Thus, you see, it is not merely on grounds of expediency that we do not join you. There are positive difficulties in the way of it. And, even if there were not, we shall have no divine warrant for doing so, while we think that the Church of England is a branch of the true Church, and that intercommunion with the rest of Christendom is necessary, not for the life of a

particular Church, but for its health only. I have never disguised that there are actual circumstances in the Church of Rome, which pain me much; of the removal of these I see no chance, while we join you one by one; but if our Church were prepared for a union, she might make her terms; she might gain the Cup; she might protest against the extreme honours paid to St. Mary; she might make some explanation of the doctrine of Transubstantiation. I am not prepared to say that a reform in other branches of the Roman Church would be necessary for our uniting with them, however desirable in itself, so that we were allowed to make a reform in our own country. We do not look towards Rome as believing that its communion is infallible, but that union is a duty."

The following letter was occasioned by the present of a book, from the friend to whom it is written; more will be said on the subject of it presently:—

"Nov. 22, 1842. I only wish that your Church were more known among us by such writings. You will not interest us in her, till we see her, not in politics, but in her true functions of exhorting, teaching, and guiding. I wish there were a chance of making the leading men among you understand, what I believe is no novel thought to yourself. It is not by learned discussions, or acute arguments, or reports of miracles, that the heart of England can be gained. It is by men 'approving themselves,' like the Apostle, 'ministers of Christ.'

"As to your question, whether the Volume you have sent is not calculated to remove my apprehensions that another gospel is substituted for the true one in your

practical instructions, before I can answer it in any way, I ought to know how far the Sermons which it comprises are *selected* from a number, or whether they are the whole, or such as the whole, which have been published of the author's. I assure you, or at least I trust, that, if it is ever clearly brought home to me that I have been wrong in what I have said on this subject, my public avowal of that conviction will only be a question of time with me.

“If, however, you saw our Church as we see it, you would easily understand that such a change of feeling, did it take place, would have no necessary tendency, which you seem to expect, to draw a person from the Church of England to that of Rome. There is a divine life among us, clearly manifested, in spite of all our disorders, which is as great a note of the Church, as any can be. Why should we seek our Lord's presence elsewhere, when He vouchsafes it to us where we are? What *call* have we to change our communion?

“Roman Catholics will find this to be the state of things in time to come, whatever promise they may fancy there is of a large secession to their Church. This man or that may leave us, but there will be no general movement. There is, indeed, an incipient movement of our *Church* towards yours, and this your leading men are doing all they can to frustrate by their unwearied efforts at all risks to carry off individuals. When will they know their position, and embrace a larger and wiser policy?”

The last letter, which I have inserted, is addressed to my dear friend, Dr. Russell, the present President of

Maynooth. He had, perhaps, more to do with my conversion than any one else. He called upon me, in passing through Oxford in the summer of 1841, and I think I took him over some of the buildings of the University. He called again another summer, on his way from Dublin to London. I do not recollect that he said a word on the subject of religion on either occasion. He sent me at different times several letters; he was always gentle, mild, unobtrusive, uncontroversial. He let me alone. He also gave me one or two books. Veron's *Rule of Faith* and some *Treatises of the Wallenburghs* was one; a volume of St. Alfonso Liguori's *Sermons* was another; and to that the letter which I have last inserted relates.

Now it must be observed that the writings of St. Alfonso, as I knew them by the extracts commonly made from them, prejudiced me as much against the Roman Church as any thing else, on account of what was called their "Mariolatry;" but there was nothing of the kind in this book. I wrote to ask Dr. Russell whether any thing had been left out in the translation; he answered that there certainly was an omission of one passage about the Blessed Virgin. This omission, in the case of a book intended for Catholics, at least showed that such passages as are found in the works of Italian Authors were not acceptable to every part of the Catholic world. Such devotional manifestations in honour of our Lady had been my great *crux* as regards Catholicism; I say frankly, I do not fully enter into them now; I trust I do not love her the less, because I cannot enter into them. They may be fully explained and defended; but sentiment and taste do not run with

logic: they are suitable for Italy, but they are not suitable for England. But, over and above England, my own case was special; from a boy I had been led to consider that my Maker and I, His creature, were the two beings, certainly such, *in rerum naturâ*. I will not here speculate, however, about my own feelings. Only this I know full well now, and did not know then, that the Catholic Church allows no image of any sort, material or immaterial, no dogmatic symbol, no rite, no sacrament, no Saint, not even the Blessed Virgin herself, to come between the soul and its Creator. It is face to face, "solus cum solo," in all matters between man and his God. He alone creates; He alone has redeemed; before His awful eyes we go in death; in the vision of Him is our eternal beatitude. "Solus cum solo:"—I recollect but indistinctly the effect produced upon me by this Volume, but it must have been considerable. At all events I had got a key to a difficulty; in these sermons, (or rather heads of sermons, as they seem to be, taken down by a hearer,) there is much of what would be called legendary illustration; but the substance of them is plain, practical, awful preaching upon the great truths of salvation. What I can speak of with greater confidence is the effect upon me a little later of the Exercises of St. Ignatius. Here again, in a pure matter of the most direct religion, in the intercourse between God and the soul, during a season of recollection, of repentance, of good resolution, of inquiry into vocation, the soul was "sola cum solo;" there was no cloud interposed between the creature and the Object of his faith and love. The command practically enforced was, "My son, give Me thy heart."

The devotions then to angels and saints as little interfered with the incommunicable glory of the Eternal, as the love which we bear our friends and relations, our tender human sympathies, are inconsistent with that supreme homage of the heart to the Unseen, which really does but sanctify and exalt what is of earth. At a later date Dr. Russell sent me a large bundle of penny or half-penny books of devotion, of all sorts, as they are found in the booksellers' shops at Rome; and, on looking them over, I was quite astonished to find how different they were from what I had fancied, how little there was in them to which I could really object. I have given an account of them in my Essay on the Development of Doctrine. Dr. Russell sent me St. Alfonso's book at the end of 1842; however, it was still a long time before I got over my difficulty, on the score of the devotions paid to the Saints; perhaps, as I judge, from a letter I have turned up, it was some way into 1844, before I could be said to have got over it.

I am not sure that another consideration did not also weigh with me then. The idea of the Blessed Virgin was as it were *magnified* in the Church of Rome, as time went on,—but so were all the Christian ideas; as that of the Blessed Eucharist. The whole scene of pale, faint, distant Apostolic Christianity is seen in Rome, as through a telescope or magnifier. The harmony of the whole, however, is of course what it was. It is unfair then to take one Roman idea, that of the Blessed Virgin, out of what may be called its context.

Thus I am brought to the principle of development of doctrine in the Christian Church, to which I gave

my mind at the end of 1842. I had spoken of it in the passage, which I quoted many pages back, in *Home Thoughts Abroad*, published in 1836; but it had been a favourite subject with me all along. And it is certainly recognized in that celebrated Treatise of Vincent of Lerins, which has so often been taken as the basis of the Anglican theory. In 1843 I began to consider it steadily; and the general view to which I came is stated thus in a letter to a friend of the date of July 14th, 1844; it will be observed that, now as before, my *issue* is still Faith *versus* Church:—

“The kind of considerations which weigh with me are such as the following:—1. I am far more certain (according to the Fathers) that we *are* in a state of culpable separation, *than* that developments do *not* exist under the Gospel, and that the Roman developments are not the true ones. 2. I am far more certain, that *our* (modern) doctrines are wrong, *than* that the *Roman* (modern) doctrines are wrong. 3. Granting that the Roman (special) doctrines are not found drawn out in the early Church, yet I think there is sufficient trace of them in it, to recommend and prove them, *on the hypothesis* of the Church having a divine guidance, though not sufficient to prove them by itself. So that the question simply turns on the nature of the promise of the Spirit, made to the Church. 4. The proof of the Roman (modern) doctrine is as strong (or stronger) in Antiquity, as that of certain doctrines which both we and Romans hold—*e.g.*, there is more of evidence in Antiquity for the necessity of Unity, than for the Apostolical Succession; for the Supremacy of the See of Rome, than for the Presence in the Eucharist; for,

the practice of Invocation, than for certain books in the present Canon of Scripture, etc., etc. 5. The analogy of the Old Testament, and also of the New, leads to the acknowledgment of doctrinal developments."

And thus I was led on to a further consideration. I saw that the principle of development not only accounted for certain facts, but was in itself a remarkable philosophical phenomenon, giving a character to the whole course of Christian thought. It was discernible from the first years of the Catholic teaching up to the present day, and gave to that teaching a unity and individuality. It served as a sort of test, which the Anglican could not exhibit, that modern Rome was in truth ancient Antioch, Alexandria, and Constantinople, just as a mathematical curve has its own law and expression.

And thus again I was led on to examine more attentively what I doubt not was in my thoughts long before—viz., the concatenation of argument by which the mind ascends from its first to its final religious idea; and I came to the conclusion that there was no medium, in true philosophy, between Atheism and Catholicity, and that a perfectly consistent mind, under those circumstances in which it finds itself here below, must embrace either the one or the other. And I hold this still: I am a Catholic by virtue of my believing in a God; and if I am asked why I believe in a God, I answer that it is because I believe in myself, for I feel it impossible to believe in my own existence (and of that fact I am quite sure) without believing also in the existence of Him, who lives as a Personal, All-seeing, All-judging Being in my conscience. Now, I daresay,

I have not expressed myself with philosophical correctness, because I have not given myself to the study of what others have said on the subject; but I think I have a strong, true meaning in what I say, which will stand examination. •

Moreover, I came to the conclusion which I have been stating, on reasoning of the same nature, as that which I had adopted on the subject of development of doctrine. The fact of the operation from first to last of that principle of development is an argument in favour of the identity of Roman and Primitive Christianity; but as there is a law which acts upon the subject-matter of dogmatic theology, so is there a law in the matter of religious faith. In the third part of this narrative I spoke of certitude as the consequence, divinely intended and enjoined upon us, of the accumulative force of certain given reasons which, taken one by one, were only probabilities. Let it be recollected that I am historically relating my state of mind at the period of my life which I am surveying. I am not speaking theologically, nor have I any intention of going into controversy, or of defending myself; but speaking historically of what I held in 1843-4, I say that I believed in a God on a ground of probability, that I believed in Christianity on a probability, and that I believed in Catholicism on a probability, and that all three were about the same kind of probability, a cumulative, a transcendent probability, but still probability; inasmuch as He who made us, has so willed that in mathematics indeed we arrive at certitude by rigid demonstration, but in religious inquiry we arrive at certitude by accumulated probabilities—inasmuch as •

He who has willed that we should so act, co-operates with us in our acting, and thereby bestows on us a certitude which rises higher than the logical force of our conclusions. And thus I came to see clearly, and to have a satisfaction in seeing, that, in being led on into the Church of Rome, I was proceeding, not by any secondary grounds of reason, or by controversial points in detail, but was protected and justified, even in the use of those secondary arguments, by a great and broad principle. But, let it be observed, that I am stating a matter of fact, not defending it; and if any Catholic says in consequence that I have been converted in a wrong way, I cannot help that now.

And now I have carried on the history of my opinions to their last point, before I became a Catholic. I find great difficulty in fixing dates precisely; but it must have been some way into 1844, before I thought not only that the Anglican Church was certainly wrong, but that Rome was right. Then I had nothing more to learn on the subject. How "Samaria" faded away from my imagination I cannot tell, but it was gone. Now to go back to the time when this last stage of my inquiry was in its commencement, which, if I dare assign dates, was towards the end of 1842.

In 1843 I took two very important and significant steps:—1. In February I made a formal Retracting of all the hard things which I had said against the Church of Rome. 2. In September I resigned the Living of St. Mary's, Littlemore inclusive:—I will speak of these two acts separately.

1. The words, in which I made my Retracting,

have given rise to much criticism. After quoting a number of passages from my writings against the Church of Rome, which I withdrew, I ended thus:— “If you ask me how an individual could venture, not simply to hold, but to publish such views of a communion so ancient, so wide-spreading, so fruitful in Saints, I answer that I said to myself, ‘I am not speaking my own words, I am but following almost a *consensus* of the divines of my own Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe. Such views, too, are necessary for our position.’ Yet I have reason to fear still that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons I respect, and a wish to repel the charge of Romanism.”

These words have been, and are, cited again and again against me, as if a confession that, when in the Anglican Church, I said things against Rome which I did not really believe.

For myself, I cannot understand how any impartial man can so take them; and I have explained them in print several times. I trust that by this time they have been sufficiently explained by what I have said in former portions of this narrative; still I have a word or two to say about them, which I have not said before. I apologized in the lines in question for saying out charges against the Church of Rome which I fully believed to be true. What is wonderful in such an apology?

There are many things a man may hold, which at the same time he may feel that he has no right to say publicly. The law recognizes this principle. In our own time men have been imprisoned and fined for saying true things of a bad king. The maxim has been held that, "The greater the truth, the greater is the libel." And so as to the judgment of society, a just indignation would be felt against a writer who brought forward wantonly the weaknesses of a great man, though the whole world knew that they existed. No one is at liberty to speak ill of another without a justifiable reason, even though he knows he is speaking truth, and the public knows it too. Therefore I could not speak ill against the Church of Rome, though I believed what I said, without a good reason. I did believe what I said; but had I a good reason for saying it? I thought I had—viz., I said what I believed was simply necessary in the controversy, in order to defend ourselves; I considered that the Anglican position could not be defended without bringing charges against the Church of Rome. Is not this almost a truism? is it not what everyone says, who speaks on the subject at all? does any serious man abuse the Church of Rome, for the sake of abusing her, or because it justifies his own religious position? What is the meaning of the very word "Protestantism," but that there is a call to speak out? This, then, is what I said; "I know I spoke strongly against the Church of Rome; but it was no mere abuse, for I had a serious reason for doing so."

But, not only did I think such language necessary for my Church's religious position, but all the great

Anglican divines had thought so before me. They had thought so, and they had acted accordingly. And therefore I said, with much propriety, that I had not done it simply out of my own head, but that I was following the track, or rather reproducing the teaching, of those who had preceded me.

I was pleading guilty; but pleading also that there were extenuating circumstances in the case. We all know the story of the convict, who on the scaffold bit off his mother's ear. By doing so he did not deny the fact of his own crime, for which he was to hang; but he said that his mother's indulgence, when he was a boy, had a good deal to do with it. In like manner I had made a charge, and I had made it *ex animo*; but I accused others of having led me into believing it and publishing it.

But there was more than this meant in the words which I used:—first, I will freely confess, indeed I said it some pages back, that I was angry with the Anglican divines. I thought they had taken me in; I had read the Fathers with their eyes; I had sometimes trusted their quotations or their reasonings; and from reliance on them, I had used words or made statements, which properly I ought rigidly to have examined myself. I had exercised more faith than criticism in the matter. This did not imply any broad misstatements on my part, arising from reliance on their authority, but it implied carelessness in matters of detail. And this of course was a fault.

But there was a far deeper reason for my saying what I said in this matter, on which I have not hitherto touched; and it was this:—The most oppressive

thought, in the whole process of my change of opinion, was the clear anticipation, verified by the event, that it would issue in the triumph of Liberalism. Against the Anti-dogmatic principle I had thrown my whole mind; yet now I was doing more than any one else could do, to promote it. I was one of those who had kept it at bay in Oxford for so many years; and thus my very retirement was its triumph. The men who had driven me from Oxford were distinctly the Liberals; it was they who had opened the attack upon Tract 90, and it was they who would gain a second benefit, if I went on to retire from the Anglican Church. But this was not all. As I have already said, there are but two alternatives, the way to Rome, and the way to Atheism: Anglicanism is the half-way house on the one side, and Liberalism is the half-way house on the other. How many men were there, as I knew full well, who would not follow me now in my advance from Anglicanism to Rome, but would at once leave Anglicanism and me for the Liberal camp. It is not at all easy (humanly speaking) to wind up an Englishman to a dogmatic level. I had done so in a good measure, in the case both of young men and of laymen, the Anglican *Via Media* being the representative of dogma. The dogmatic and the Anglican principle were one, as I had taught them; but I was breaking the *Via Media* to pieces, and would not dogmatic faith altogether be broken up, in the minds of a great number, by the demolition of the *Via Media*? Oh! how unhappy this made me! I heard once from an eye-witness the account of a poor sailor whose legs were shattered by a ball, in the action off Algiers in 1816, and who

was taken below for an operation. The surgeon and the chaplain persuaded him to have a leg off; it was done and the tourniquet applied to the wound. Then, they broke it to him that he must have the other off too. The poor fellow said, "You should have told me that, gentlemen," and deliberately unscrewed the instrument and bled to death. Would not that be the case with many friends of my own? How could I ever hope to make them believe in a second theology, when I had cheated them in the first? with what face could I publish a new edition of a dogmatic creed, and ask them to receive it as gospel? Would it not be plain to them that no certainty was to be found any where? Well, in my defence I could but make a lame apology; however, it was the true one, viz. that I had not read the Fathers critically enough; that in such nice points, as those which determine the angle of divergence between the two Churches, I had made considerable miscalculations; and how came this about? Why the fact was, unpleasant as it was to avow, that I had leaned too much upon the assertions of Ussher, Jeremy Taylor, or Barrow, and had been deceived by them. Valeat quantum,—it was all that *could* be said. This then was a chief reason of that wording of the Retraction, which has given so much offence, and the following letter will illustrate it:—

"April 3, 1844. I wish to remark on W.'s chief distress, that my changing my opinion seemed to unsettle one's confidence in truth and falsehood as external things, and led one to be suspicious of the new opinion as one became distrustful of the old. Now in what I shall say, I am not going to speak in favour of my

second thoughts in comparison of my first, but against such scepticism and unsettlement about truth and falsehood generally, the idea of which is very painful.

“The case with me, then, was this, and not surely an unnatural one:—as a matter of feeling and of duty I threw myself into the system which I found myself in. I saw that the English Church had a theological idea or theory as such, and I took it up. I read Laud on Tradition, and thought it (as I still think it) very masterly. The Anglican Theory was very distinctive. I admired it and took it on faith. It did not (I think) occur to me to doubt it; I saw that it was able, and supported by learning, and I felt it was a duty to maintain it. Further, on looking into Antiquity and reading the Fathers, I saw such portions of it as I examined, fully confirmed (e.g. the supremacy of Scripture). There was only one question about which I had a doubt, viz. whether it would *work*, for it has never been more than a paper system. . . .

“So far from my change of opinion having any fair tendency to unsettle persons as to truth and falsehood viewed as objective realities, it should be considered whether such change is not *necessary*, if truth be a real objective thing, and be made to confront a person who has been brought up in a system *short of* truth. Surely the *continuance* of a person who wishes to go right in a wrong system, and not his *giving it up*, would be that which militated against the objectiveness of Truth, leading, as it would, to the suspicion, that one thing and another were equally pleasing to our Maker, where men were sincere.

“Nor surely is it a thing I need be sorry for, that

I defended the system in which I found myself, and thus have had to unsay my words. For is it not one's duty, instead of beginning with criticism, to throw oneself generously into that form of religion which is providentially put before one? Is it right, or is it wrong, to begin with private judgment? May we not, on the other hand, look for a blessing *through* obedience even to an erroneous system, and a guidance even by means of it out of it? Were those who were strict and conscientious in their Judaism, or those who were lukewarm and sceptical, more likely to be led into Christianity, when Christ came? Yet in proportion to their previous zeal, would be their appearance of inconsistency. Certainly, I have always contended that obedience even to an erring conscience was the way to gain light, and that it mattered not where a man began, so that he began on what came to hand, and in faith; and that any thing might become a divine method of Truth; that to the pure all things are pure, and have a self-correcting virtue and a power of germinating. And though I have no right at all to assume that this mercy is granted to me, yet the fact, that a person in my situation *may* have it granted to him, seems to me to remove the perplexity which my change of opinion may occasion.

"It may be said,—I have said it to myself,—‘Why; however, did you *publish*? had you waited quietly, you would have changed your opinion without any of the misery, which now is involved in the change, of disappointing and distressing people.’ I answer, that things are so bound up together, as to form a whole, and one cannot tell what is or is not a condition of

what. I do not see how possibly I could have published the Tracts, or other works professing to defend our Church, without accompanying them with a strong protest or argument against Rome. The one obvious objection against the whole Anglican line is, that it is Roman; so that I really think there was no alternative between silence altogether, and forming a theory and attacking the Roman system."

2. And now, secondly, as to my Resignation of St. Mary's, which was the second of the steps which I took in 1843. The ostensible, direct, and sufficient cause of my doing so was the persevering attack of the Bishops on Tract 90. I alluded to it in the letter which I have inserted above, addressed to one of the most influential among them. A series of their *ex cathedrâ* judgments, lasting through three years, and including a notice of no little severity in a Charge of my own Bishop, came as near to a condemnation of my Tract, and, so far, to a repudiation of the ancient Catholic doctrine, which was the scope of the Tract, as was possible in the Church of England. It was in order to shield the Tract from such a condemnation, that I had at the time of its publication so simply put myself at the disposal of the higher powers in London. At that time, all that was distinctly contemplated in the way of censure, was the message which my Bishop sent me, that it was "objectionable." That I thought was the end of the matter. I had refused to suppress it, and they had yielded that point. Since I wrote the former portions of this narrative, I have found what I wrote to Dr. Pusey on March 24, while the matter was in progress. "The more I think of it," I said, "the more reluctant I am to sup-

press Tract 90, though *of course* I will do it if the Bishop wishes it ; I cannot, however, deny that I shall feel it a severe act." According to the notes which I took of the letters or messages which I sent to him in the course of that day, I went on to say, " My first feeling was to obey without a word ; I will obey still ; but my judgment has steadily risen against it ever since." Then in the Postscript, " If I have done any good to the Church, I do ask the Bishop this favour, as my reward for it, that he would not insist on a measure, from which I think good will not come. However, I will submit to him." Afterwards, I get stronger still : " I have almost come to the resolution, if the Bishop publicly intimates that I must suppress the Tract, or speaks strongly in his charge against it, to suppress it indeed, but to resign my living also. I could not in conscience act otherwise. You may show this in any quarter you please."

All my then hopes, all my satisfaction at the apparent fulfilment of those hopes, were at an end in 1843. It is not wonderful then, that in May of that year I addressed a letter on the subject of St. Mary's to the same friend, whom I had consulted about retiring from it in 1840. But I did more now ; I told him my great unsettlement of mind on the question of the Churches. I will insert portions of two of my letters:—

" May 4, 1843. . . . At present I fear, as far as I can analyze my own convictions, I consider the Roman Catholic Communion to be the Church of the Apostles, and that what grace is among us (which, through God's mercy, is not little) is extraordinary, and from the overflowings of His dispensation. I am very far more sure

that England is in schism, than that the Roman additions to the Primitive Creed may not be developments, arising out of a keen and vivid realizing of the Divine Depositum of Faith.

“You will now understand what gives edge to the Bishops’ Charges, without any undue sensitiveness on my part. They distress me in two ways:—first, as being in some sense protests and witnesses to my conscience against my own unfaithfulness to the English Church, and next, as being samples of her teaching, and tokens how very far she is from even aspiring to Catholicity.

“Of course my being unfaithful to a trust is my great subject of dread,—as it has long been, as you know.”

When he wrote to make natural objections to my purpose, such as the apprehension that the removal of clerical obligations might have the indirect effect of propelling me towards Rome, I answered:—

“May 18, 1843. . . . My office or charge at St. Mary’s is not a mere *state*, but a continual *energy*. People assume and assert certain things of me in consequence. With what sort of sincerity can I obey the Bishop? how am I to act in the frequent cases, in which one way or another the Church of Rome comes into consideration? I have to the utmost of my power tried to keep persons from Rome, and with some success; but even a year and a half since, my arguments, though more efficacious with the persons I aimed at than any others could be, were of a nature to infuse great suspicion of me into the minds of lookers-on.

“By retaining St. Mary’s, I am an offence and a stumbling-block. Persons are keen-sighted enough to make out what I think on certain points, and then they infer that such opinions are compatible with holding situations of trust in our Church. A number of younger men take the validity of their interpretation of the Articles, etc., from me on *faith*. Is not my present position a cruelty, as well as a treachery towards the Church?

“I do not see how I can either preach or publish again, while I hold St. Mary’s;—but consider again the following difficulty in such a resolution, which I must state at some length.

“Last Long Vacation the idea suggested itself to me of publishing the Lives of the English Saints; and I had a conversation with [a publisher] upon it. I thought it would be useful, as employing the minds of men who were in danger of running wild, bringing them from doctrine to history, and from speculation to fact;—again, as giving them an interest in the English soil, and the English Church, and keeping them from seeking sympathy in Rome, as she is; and further, as seeking to promote the spread of right views.

“But, within the last month, it has come upon me, that, if the scheme goes on, it will be a practical carrying out of No. 90; from the character of the usages and opinions of ante-reformation times.

“It is easy to say, ‘Why *will* you do *any* thing? why won’t you keep quiet? what business had you to think of any such plan at all?’ But I cannot leave a number of poor fellows in the lurch. I am bound to do my best for a great number of people both in Oxford

and elsewhere. If *I* did not act, others would find means to do so.

“Well, the plan has been taken up with great eagerness and interest. Many men are setting to work. I set down the names of men, most of them engaged, the rest half engaged and probable, some actually writing.” About thirty names follow, some of them at that time of the school of Dr. Arnold, others of Dr. Pusey’s, some my personal friends and of my own standing, others whom I hardly knew, while of course the majority were of the party of the new Movement. I continue:—

“The plan has gone so far, that it would create surprise and talk, were it now suddenly given over. Yet how is it compatible with my holding St. Mary’s, being what I am?”

Such was the object and the origin of the projected Series of the English Saints; and, as the publication was connected, as has been seen, with my resignation of St. Mary’s, I may be allowed to conclude what I have to say on the subject here, though it will read like a digression. As soon then as the first of the Series got into print, the whole project broke down. I had already anticipated that some portions of the Series would be written in a style inconsistent with the professions of a beneficed clergyman, and therefore I had given up my Living; but men of great weight went further, when they saw the Life of St. Stephen Harding, and decided that it was of such a character as to be inconsistent even with its being given to the world by an Anglican publisher; and so the scheme was given up at once. After the two first parts, I retired from

the editorship, and those Lives only were published in addition, which were then already finished, or in an advanced preparation. The following passages from what I or others wrote at the time will illustrate what I have been saying:—

In November, 1844, I wrote thus to one of the authors of them: "I am not Editor, I have no direct control over the Series. It is T.'s work; he may admit what he pleases; and exclude what he pleases. I was to have been Editor. I did edit the two first numbers. I was responsible for them, in the way in which an Editor is responsible. Had I continued Editor, I should have exercised a control over all. I laid down in the Preface that doctrinal subjects were, if possible, to be excluded. But, even then, I also set down that no writer was to be held answerable for any of the Lives but his own. When I gave up the Editorship, I had various engagements with friends for separate Lives remaining on my hands. I should have liked to have broken from them all, but there were some from which I could not break, and I let them take their course. Some have come to nothing; others like yours have gone on. I have seen such, either in MS. or Proof. As time goes on, I shall have less and less to do with the Series. I think the engagement between you and me should come to an end. I have any ~~how~~ abundant responsibility on me, and too much. I shall write to T. that if he wants the advantage of your assistance, he must write to you direct."

In accordance with this letter, I had already advertised in January, 1844, ten months before it, that "other Lives," after St. Stephen Harding, "will be

published by their respective authors on their own responsibility." This notice is repeated in February, in the advertisement to the second volume entitled *The Family of St. Richard*, though to this volume also, for some reason, I also put my initials. In the *Life of St. Augustine*, the author, a man of nearly my own age, says in like manner, "No one but himself is responsible for the way in which these materials have been used." I have in MS. another advertisement to the same effect, but I cannot tell whether it was ever put into print.

I will add, since the authors have been considered hot-headed boys, whom I was in charge of and whom I suffered to do intemperate things, that, while the writer of *St. Augustine* was of the mature age which I have stated, most of the others were on one side or other of thirty. Three were under twenty-five. Moreover, of these writers some became Catholics, some remained Anglicans, and others have professed what are called free or liberal opinions.

The immediate cause of the resignation of my Living is stated in the following letter, which I wrote to my Bishop:—

"August 29, 1843. It is with much concern that I inform your Lordship, that Mr. A. B., who has been for the last year an inmate of my house here, has just conformed to the Church of Rome. As I have ever been desirous, not only of faithfully discharging the trust, which is involved in holding a living in your Lordship's diocese, but of approving myself to your Lordship, I will for your information state one or two circumstances connected with this unfortunate event. . . . I received him on condition of his promising me,

which he distinctly did, that he would remain quietly in our Church for three years. A year has passed since that time, and, though I saw nothing in him which promised that he would eventually be contented with his present position, yet for the time his mind became as settled as one could wish, and he frequently expressed his satisfaction at being under the promise which I had exacted of him."

I felt it impossible to remain any longer in the service of the Anglican Church, when such a breach of trust, however little I had to do with it, would be laid at my door. I wrote in a few days to a friend:

"September 7, 1843. I this day ask the Bishop leave to resign St. Mary's. Men whom you little think, or at least whom I little thought, are in almost a hopeless way. Really we may expect any thing. I am going to publish a Volume of Sermons, including those Four against moving."

I resigned my living on September 18th. I had not the means of doing it legally at Oxford. The late Mr. Goldsmid aided me in resigning it in London. I found no fault with the Liberals; they had beaten me in a fair field. As to the act of the Bishops, I thought, as Walter Scott has applied the text, that they had "seethed the kid in his mother's milk."

I said to a friend:—

"*Victrix causa diis placuit, sed victa Catoni.*"

And now I have brought almost to an end, as far as this sketch has to treat of them, the history both of my opinions, and of the public acts which they involved.

I had only one more advance of mind to make; and that was, to be *certain* of what I had hitherto anticipated, concluded, and believed; and this was close upon my submission to the Catholic Church. And I had only one more act to perform, and that was the act of submission itself. But two years intervened before the date of these final events; during which I was in lay communion in the Church of England, attending its services as usual, and abstaining altogether from intercourse with Catholics, from their places of worship, and from those religious rites and usages, such as the Invocation of Saints, which are characteristics of their creed. I did all this on principle; for I never could understand how a man could be of two religions at once.

What then I now have to add is of a private nature, being my preparation for the great event, for which I was waiting, in the interval between the autumns of 1843 and 1845.

And I shall almost confine what I have to say to this one point, the difficulty I was in as to the best mode of revealing the state of my mind to my friends and others, and how I managed to do it.

Up to January, 1842, I had not disclosed my state of unsettlement to more than three persons, as has been mentioned above, and is repeated in the letters which I am now about to give to the reader. To two of them, intimate and familiar companions, in the Autumn of 1839: to the third, an old friend too, when, I suppose, I was in great distress of mind upon the affair of the Jerusalem Bishopric. In May, 1843, I mentioned it to the friend, by whose advice I wished, as far as

possible, to be guided. To mention it on set purpose to anyone, unless indeed I was asking advice, I should have felt to be a crime. If there is anything that was and is abhorrent to me, it is the scattering doubts, and unsettling consciences without necessity. A strong presentiment that my existing opinions would ultimately give way, and that the grounds of them were unsound, was not a sufficient warrant for disclosing the state of my mind. I had no guarantee yet, that that presentiment would be realized. Supposing I were crossing ice, which came right in my way, which I had good reasons for considering sound, and which I saw numbers before me crossing in safety, and supposing a stranger from the bank, in a voice of authority, and in an earnest tone, warned me that it was dangerous, and then was silent, I think I should be startled, and should look about anxiously, but I also should go on, till I had better grounds for doubt; and such was my state, I believe, till the end of 1842. Then again, when my dissatisfaction became greater, it was hard at first to determine the point of time, when it was too strong to suppress with propriety. Certitude of course is a point, but doubt is a progress; I was not near certitude yet.' Certitude is a reflex action; it is to know that one knows. I believe I had not that, till close upon my reception into the Catholic Church. • Again, a practical, effective doubt is a point too, but who can easily ascertain it for himself? Who can determine when it is, • that the scales in the balance of opinion begin to turn, and what was a greater probability in behalf of a belief becomes a positive doubt against it? •

In considering this question in its bearing upon my conduct in 1843, my own simple answer to my great difficulty was, *Do* what your present state of opinion requires, and let that *doing* tell : speak by *acts*. This I did ; my first *act* of the year was in February, 1843. After three months' deliberation I published my retractation of the violent charges which I had made against Rome : I could not be wrong in doing so much as this ; but I did no more : I did not retract my Anglican teaching. My second *act* was in September ; after much sorrowful lingering and hesitation, I resigned my Living. I tried indeed to keep Littlemore for myself, even though it was still to remain an integral part of St. Mary's. I had made it a Parish, and I loved it ; but I did not succeed in my attempt. I could indeed bear to become the curate at will of another, but I hoped still that I might have been my own master there. I had hoped an exception might have been made in my favour, under the circumstances ; but I did not gain my request. Indeed, I was asking what was impracticable, and it is well for me that it was so.

These were my two acts of the year, and I said, "I cannot be wrong in making them ; let that follow which must follow in the thoughts of the world about me, when they see what I do." They fully answered my purpose. What I felt as a simple duty to do, did create a general suspicion about me, without such responsibility as would be involved in my taking the initiative in creating it. Then, when friends wrote me on the subject, I either did not deny or I confessed it, according to the character and need of their letters.

Sometimes, in the case of intimate friends, whom I seemed to leave in ignorance of what others knew about me, I invited the question.

And here comes in another point for explanation. While I was fighting for the Anglican Church in Oxford, then indeed I was very glad to make converts, and, though I never broke away from that rule of my mind, (as I may call it), of which I have already spoken, of finding disciples rather than seeking them, yet, that I made advances to others in a special way, I have no doubt; this came to an end, however, as soon as I fell into misgivings as to the true ground to be taken in the controversy. Then, when I gave up my place in the Movement, I ceased from any such proceedings: and my utmost endeavour was to tranquillize such persons, especially those who belonged to the new school, as were unsettled in their religious views, and, as I judged, hasty in their conclusions. This went on till 1843; but, at that date, as soon as I turned my face Romeward, I gave up altogether and in any shape, as far as ever was possible, the thought of acting upon others. Then I myself was simply my own concern. How could I in any sense direct others, who had to be guided in so momentous a matter myself? How could I be considered in a position, even to say a word to them one way or the other? How could I presume to unsettle them, as I was unsettled, when I had no means of bringing them out of such unsettlement? And, if they were unsettled already, how could I point to them a place of refuge, which I was not sure that I should choose for myself? My only line, my only duty, was to keep simply to my own case. I re-

collected Pascal's words, "Je mourrai seul." I deliberately put out of my thoughts all other works and claims, and said nothing to any one, unless I was obliged.

But this brought upon me a great trouble. In the newspapers there were continual reports about my intentions; I did not answer them; presently strangers or friends wrote, begging to be allowed to answer them; and, if I still kept to my resolution and said nothing, then I was thought to be mysterious, and a prejudice was excited against me. But, what was far worse, there were a number of tender, eager hearts, of whom I knew nothing at all, who were watching me, wishing to think as I thought, and to do as I did, if they could but find it out; who in consequence were distressed, that, in so solemn a matter, they could not see what was coming, and who heard reports about me this way or that, on a first day and on a second; and felt the weariness of waiting, and the sickness of delayed hope, and did not understand that I was as perplexed as themselves, and, being of more sensitive complexion of mind than myself, were made ill by the suspense. And they too of course for the time thought me mysterious and inexplicable. I ask their pardon as far as I was really unkind to them. There was a gifted and deeply earnest lady, who in a parabolical account of that time, has described both my conduct as she felt it, and that of such as herself. In a singularly graphic, amusing vision of pilgrims, who were making their way across a bleak common in great discomfort, and who were ever warned against, yet continually nearing, "the king's highway" on the right, she says, "All my fears and disquiets were speedily renewed by seeing the most

daring of our leaders, (the same who had first forced his way through the palisade, and in whose courage and sagacity we all put implicit trust), suddenly stop short, and declare that he would go on no further. He did not, however, take the leap at once, but quietly sat down on the top of the fence with his feet hanging towards the road, as if he meant to take his time about it, and let himself down easily." I do not wonder at all that I thus seemed so unkind to a lady, who at that time had never seen me. We were both in trial in our different ways. I am far from denying that I was acting selfishly both towards them and towards others; but it was a religious selfishness. Certainly to myself my own duty seemed clear. They that are whole can heal others; but in my case it was, "Physician, heal thyself." My own soul was my first concern, and it seemed an absurdity to my reason to be converted in partnership. I wished to go to my Lord by myself, and in my own way, or rather His way. I had neither wish, nor, I may say, thought of taking a number with me. But nothing of this could be known to others.

The following three letters are written to a friend, who had every claim upon me to be frank with him:— it will be seen that I disclose the real state of mind to him, in proportion as he presses me.

1. "October 14, 1843. I would tell you in a few words why I have resigned St. Mary's, as you seem to wish, were it possible to do so. But it is most difficult to bring out in brief, or even in *extenso*, any just view of my feelings and reasons.

"The nearest approach I can give to a general account of them is to say, that it has been caused by

the general repudiation of the view, contained in No. 90, on the part of the Church. I could not stand against such an unanimous expression of opinion from the Bishops, supported, as it has been, by the concurrence, or at least silence, of all classes in the Church, lay and clerical. If there ever was a case, in which an individual teacher has been put aside and virtually put away by a community, mine is one. No decency has been observed in the attacks upon me from authority; no protests have been offered against them. It is felt,—I am far from denying, justly felt,—that I am a foreign material, and cannot assimilate with the Church of England.

“Even my own Bishop has said that my mode of interpreting the Articles makes them mean *any thing or nothing*. When I heard this delivered, I did not believe my ears. I denied to others that it was said. . . . Out came the charge, and the words could not be mistaken. This astonished me the more, because I published that Letter to him, (how unwillingly you know,) on the understanding that *I* was to deliver his judgment on No. 90 *instead* of him. A year elapses, and a second and heavier judgment came forth. I did not bargain for this,—nor did he, but the tide was too strong for him.

• I fear that I must confess, that, in proportion as I think the English Church is showing herself intrinsically and radically alien from Catholic principles, so do I feel the difficulties of defending her claims to be a branch of the Catholic Church. It seems a dream to call a communion Catholic, when one can neither appeal to any clear statement of Catholic doctrine in its

formularies, nor interpret ambiguous formularies by the received and living Catholic sense, whether past or present. Men of Catholic views are too truly but a party in our Church. I cannot deny that many other independent circumstances, which it is not worth while entering into, have led me to the same conclusion.

"I do not say all this to everybody, as you may suppose; but I do not like to make a secret of it to you."

2. "Oct. 25, 1843. You have engaged in a dangerous correspondence; I am deeply sorry for the pain I shall give you.

"I must tell you then frankly, (but I combat arguments which to me, alas, are shadows,) that it is not from disappointment, irritation, or impatience, that I have, whether rightly or wrongly, resigned St. Mary's; but because I think the Church of Rome the Catholic Church, and ours not part of the Catholic Church, because not in communion with Rome; and because I feel that I could not honestly be a teacher in it any longer."

"This thought came to me last summer four years. . . . I mentioned it to two friends in the autumn. . . . It arose in the first instance from the Monophysite and Donatist controversies, the former of which I was engaged with in the course of theological study to which I had given myself. This was at a time when no Bishop, I believe, had declared against us, and when all was progress and hope. I do not think I have ever felt disappointment or impatience, certainly not then; for I never looked forward to the future, nor do I realize it now.

“My first effort was to write that article on the Catholicity of the English Church; for two years it quieted me. Since the summer of 1839 I have written little or nothing on modern controversy. . . . You know how unwillingly I wrote my letter to the Bishop in which I committed myself again, as the safest course under circumstances. The article I speak of quieted me till the end of 1841, over the affair of No. 90, when that wretched Jerusalem Bishopric (no personal matter) revived all my alarms. They have increased up to this moment. At that time I told my secret to another person in addition.

“You see then that the various ecclesiastical and quasi-ecclesiastical acts, which have taken place in the course of the last two years and a half, are not the *cause* of my state of opinion, but are keen stimulants and weighty confirmations of a conviction forced upon me, while engaged in the *course of duty*, viz. that theological reading to which I had given myself. And this last-mentioned circumstance is a fact, which has never, I think, come before me till now that I write to you.

“It is three years since, on account of my state of opinion, I urged the Provost in vain to let St. Mary’s be separated from Littlemore; thinking I might with a safe conscience serve the latter, though I could not comfortably continue in so public a place as a University. This was before No. 90.

“Finally, I have acted under advice, and that, not of my own choosing, but what came to me in the way of duty, nor the advice of those only who agree with me, but of near friends who differ from me.

"I have nothing to reproach myself with, as far as I see, in the matter of impatience—*i.e.*, practically or in conduct. And I trust that He, who has kept me in the slow course of change hitherto, will keep me still from hasty acts or resolves with a doubtful conscience.

"This I am sure of, that such interposition as yours, kind as it is, only does what *you* would consider harm. It makes me realize my own views to myself; it makes me see their consistency; it assures me of my own deliberateness; it suggests to me the traces of a Providential Hand; it takes away the pain of disclosures; it relieves me of a heavy secret.

"You may make what use of my letters you think right."

My correspondent wrote to me once more, and I replied thus: "October 31, 1843. Your letter has made my heart ache more, and caused me more and deeper sighs than any I have had a long while, though I assure you there is much on all sides of me to cause sighing and heart-ache. On all sides I am quite haunted by the one dreadful whisper repeated from so many quarters, and causing the keenest distress to friends. You know but a part of my present trial, in knowing that I am unsettled myself.

"Since the beginning of this year I have been obliged to tell the state of my mind to some others; but never, I think, without being in a way obliged, as from friends writing to me as you did, or guessing how matters stood. No one in Oxford knows it or here" [Littlemore], "but one friend whom I felt I could not help telling the other day. But, I suppose, very many suspect it."

On receiving these letters, my correspondent, if I recollect rightly, at once communicated the matter of them to Dr. Pusey, and this will enable me to state as nearly as I can the way in which my changed state of opinion was made known to him.

I had from the first a great difficulty in making Dr. Pusey understand such differences of opinion as existed between himself and me. When there was a proposal about the end of 1838 for a subscription for a Cranmer Memorial, he wished us both to subscribe together to it. I could not, of course, and wished him to subscribe by himself. That he would not do; he could not bear the thought of our appearing to the world in separate positions, in a matter of importance. And, as time went on, he would not take any hints, which I gave him, on the subject of my growing inclination to Rome. When I found him so determined, I often had not the heart to go on. And then I knew, that, from affection to me, he so often took up and threw himself into what I said, that I felt the great responsibility I should incur, if I put things before him just as I might view them. And, not knowing him so well as I did afterwards, I feared lest I should unsettle him. And moreover, I recollected well, how prostrated he had been with illness in 1832, and I used always to think that the start of the Movement had given him a fresh life. I fancied that his physical energies even depended on the presence of a vigorous hope and bright prospects for his imagination to feed upon; so much so, that when he was so unworthily treated by the authorities of the place in 1843, I recollect writing to the late Mr. Dodsworth to state my anxiety, lest, if

his mind became dejected in consequence, his health would suffer seriously also. These were difficulties in my way; and then again, another difficulty was, that, as we were not together under the same roof, we only saw each other at set times; others indeed, who were coming in or out of my rooms freely, and as there might be need at the moment, knew all my thoughts easily; but for him to know them well, formal efforts were necessary. A common friend of ours broke it all to him in 1841, as far as matters had gone at that time, and showed him clearly the logical conclusions which must lie in propositions to which I had committed myself; but somehow or other in a little while, his mind fell back into its former happy state, and he could not bring himself to believe that he and I should not go on pleasantly together to the end. But that affectionate dream needs must have been broken at last; and two years afterwards, that friend to whom I wrote the letters which I have just now inserted, set himself, as I have said, to break it. Upon that, I too begged Dr. Pusey to tell in private to any one he would, that I thought in the event I should leave the Church of England. However, he would not do so; and at the end of 1844 had almost relapsed into his former thoughts about me, if I may judge from a letter of his which I have found. Nay, at the Commemoration of 1845, a few months before I left the Anglican Church, I think he said about me to a friend, "I trust after all we shall keep him."

In that autumn of 1843, at the time that I spoke to Dr. Pusey, I asked another friend also to communicate to others in confidence the prospect which lay before me.

To another friend I gave the opportunity of knowing it, if he would, in the following Postscript to a letter:—

“While I write, I will add a word about myself. You may come near a person or two who, owing to circumstances, know more exactly my state of feeling than you do, though they would not tell you. Now, I do not like that you should not be aware of this, though I see no *reason* why you should know what they happen to know. Your wishing it otherwise would be a reason.”

I had a dear and old friend, near his death; I never told him my state of mind. Why should I unsettle that sweet, calm tranquillity, when I had nothing to offer him instead? I could not say, “Go to Rome”; else I should have shown him the way. Yet I offered myself for his examination. One day he led the way to my speaking out; but, rightly or wrongly, I could not respond. My reason was, “I have no certainty on the matter myself. To say ‘I think’ is to tease and to distress, not to persuade.”

I wrote to him on Michaelmas Day, 1843: “As you may suppose, I have nothing to write to you about, pleasant. I *could* tell you some very painful things; but it is best not to anticipate trouble, which after all can but happen, and, for what one knows, may be averted. You are always so kind, that sometimes, when I part with you, I am nearly moved to tears, and it would be a relief to be so, at your kindness and at my hardness. I think no one ever had such kind friends as I have.”

The next year, January 22, I wrote to him: “Pusey has quite enough on him, and generously takes on

himself more than enough, for me to add burdens when I am not obliged; particularly too, when I am very conscious, that there *are* burdens, which I am or shall be obliged to lay upon him some time or other, whether I will or no."

And on February 21: "Half-past ten. I am just up, having a bad cold; the like has not happened to me (except twice in January) in my memory. You may think you have been in my thoughts, long before my rising. Of course you are so continually, as you well know. I could not come to see you; I am not worthy of friends. With my opinions, to the full of which I dare not confess, I feel like a guilty person with others, though I trust I am not so. People kindly think that I have much to bear externally—disappointment, slander, etc. No, I have nothing to bear, but the anxiety which I feel for my friends' anxiety for me, and their perplexity. This [letter] is a better Ash-Wednesday than birthday present;" [his birthday was the same day as mine; it was Ash-Wednesday that year]; "but I cannot help writing about what is uppermost. And now all kindest and best wishes to you, my oldest friend, whom I must not speak more about, and with reference to myself, lest you should be angry." It was not in his nature to have doubts; he used to look at me with anxiety, and wonder what had come over me:

On Easter Monday: "All that is good and gracious descend upon you and yours from the influences of this Blessed Season; and 'it will be so, (so be it!)' for what is the life of you all, as day passes after day, but a simple endeavour to serve Him, from whom all blessing comes? Though we are separated in place, yet this

we have in common, that you are living a calm and cheerful time, and I am enjoying the thought of you. It is your blessing to have a clear heaven, and peace around, according to the blessing pronounced on Benjamin. So it is, and so may it ever be."

He was in simple good faith. He died in September that year. I had expected that his last illness would have brought light to my mind, as to what I ought to do. It brought none. I made a note, which runs thus: "I sobbed bitterly over his coffin, to think that he left me still dark as to what the way of truth was, and what I ought to do in order to please God and fulfil His will." I think I wrote to Charles Marriott to say, that at that moment, with the thought of my friend before me, my strong view in favour of Rome remained just what it was. On the other hand, my firm belief that grace was to be found in the Anglican Church remained too. I wrote to a friend upon his death:—

"Sept. 16, 1844. I am full of wrong and miserable feelings, which it is useless to detail, so grudging and sullen, when I should be thankful. Of course, when one sees so blessed an end, and that, the termination of so blameless a life, of one who really fed on our ordinances and got strength from them, and see the same continued in a whole family, the little children finding quite a solace of their pain in the Daily Prayer, it is impossible not to feel more at ease in our Church, as at least a sort of Zoar, a place of refuge and temporary rest, because of the steepness of the way. Only, may we be kept from unlawful security, lest we have Moab and Ammon for our progeny, the enemies of Israel."

• I could not continue in this state, either in the light

of duty or of reason. My difficulty was this: I had been deceived greatly once; how could I be sure that I was not deceived a second time? I then thought myself right; how was I to be certain that I was right now? How many years had I thought myself sure of what I now rejected? how could I ever again have confidence in myself? As in 1840 I listened to the rising doubt in favour of Rome, now I listened to the waning doubt in favour of the English Church. To be certain is to know that one knows; what test had I, that I should not change again, after that I had become a Catholic? I had still apprehension of this, though I thought a time would come, when it would depart. However, some limit ought to be put to these vague misgivings; I must do my best and then leave it to a higher power to prosper it. So, I determined to write an Essay on Doctrinal Development; and then, if, at the end of it, my convictions in favour of the Roman Church were not weaker, to make up my mind to seek admission into her fold. I acted upon this resolution in the beginning of 1845, and worked at my Essay steadily into the autumn.

I told my resolution to various friends at the beginning of the year; indeed, it was at that time known generally. I wrote to a friend thus:—

“My intention is, if nothing comes upon me, which I cannot foresee, to remain quietly *in statu quo* for a considerable time, trusting that my friends will kindly remember me and my trial in their prayers.* And I should give up my fellowship some time before any thing further took place.”

One very dear friend, now no more, Charles Marriott,

sent me a letter at the beginning of the next year, from which, from love of him, I quote some sentences :—

“January 15, 1845. You know me well enough to be aware, that I never see through any thing at first. Your letter to B. casts a gloom over the future, which you can understand, if you have understood me, as I believe you have. But I may speak out at once, of what I see and feel at once, and doubt not that I shall ever feel: that your whole conduct towards the Church of England and towards us, who have striven and are still striving to seek after God for ourselves, and to revive true religion among others, under her authority and guidance, has been generous and considerate, and, were that word appropriate, dutiful, to a degree that I could scarcely have conceived possible, more unsparing of self than I should have thought nature could sustain. I have felt with pain every link that you have severed, and I have asked no questions, because I felt that you ought to measure the disclosure of your thoughts according to the occasion, and the capacity of those to whom you spoke. I write in haste, in the midst of engagements engrossing in themselves, but partly made tasteless, partly embittered by what I have heard; but I am willing to trust even you, whom I love best on earth, in God’s Hand, in the earnest prayer ~~that~~ you may be so employed as is best for the Holy Catholic Church.”

There was a lady, who was very anxious on the subject; and I wrote to her the following letters :—

1. “October, 1844. What can I say more to your purpose? If you will ask me any specific questions, I will answer them, as far as I am able.”

2. "November 7, 1844. I am still where I was ; I am not moving. Two things, however, seem plain, that every one is prepared for such an event, next, that every one expects it of me. Few indeed, who do not think it suitable, fewer still, who do not think it likely. However, I do not think it either suitable or likely. I have very little reason to doubt about the issue of things, but the when and the how are known to Him, from whom, I trust, both the course of things and the issue come. The expression of opinion, and the latent and habitual feeling about me, which is on every side and among all parties, has great force. I insist upon it, because I have a great dread of going by my own feelings, lest they should mislead me. By one's sense of duty one must go ; but external facts support one in doing so."

3. "January 8, 1845. My full belief is, in accordance with your letter, that, if there is a move in our Church, very few persons indeed will be partners to it. I doubt whether one or two at the most among residents at Oxford. And I don't know whether I can wish it. The state of the Roman Catholics is at present so unsatisfactory. This I am sure of, that nothing but a simple, direct call of duty is a warrant for any one leaving our Church; no preference of another Church, no delight in its services, no hope of greater religious advancement in it, no indignation, no disgust, at the persons and things, among which we may find ourselves in the Church of England. The simple question is, Can *I* (it is personal, not whether another, but can *I*) be saved in the English Church? am *I* in safety, were I to die to-night? Is it a mortal sin in *me*, not joining another

communion? P.S. I hardly see my way to concur in attendance, though occasional, in the Roman Catholic chapel, unless a man has made up his mind pretty well to join it eventually. Invocations are not *required* in the Church of Rome; somehow, I do not like using them except under the sanction of the Church, and this makes me unwilling to admit them in members of our Church."

4. "March 30. Now I will tell you more than any one knows except two friends. My own convictions are as strong, as I suppose they can become: only it is so difficult to know whether it is a call of *reason* or of conscience. I cannot make out, if I am impelled by what seems *clear*, or by a sense of *duty*. You can understand how painful this doubt is; so I have waited, hoping for light, and using the words of the Psalmist, 'Show some token upon me.' But I suppose I have no right to wait for ever for this. Then I am waiting, because friends are most considerately bearing me in mind, and asking guidance for me; and, I trust, I should attend to any new feelings which came upon me, should that be the effect of their kindness. And then this waiting subserves the purpose of preparing men's minds. I dread shocking, unsettling people. Any how, I can't avoid giving incalculable pain. ~~So~~, if I had my will, I should like to wait till the summer of 1846, which would be a full seven years from the time that my convictions first began to fall on me. But I don't think I shall last so long. •

"My present intention is to give up my Fellowship in October, and to publish some work or treatise between that and Christmas. I wish people to know *why*

I am acting, as well as *what* I am doing ; it takes off that vague and distressing surprise, 'What *can* have made him ?'

5. "June 1. What you tell me of yourself makes it plain that it is your duty to remain quietly and patiently, till you see more clearly where you are ; else you are leaping in the dark."

In the early part of this year, if not before, there was an idea afloat that my retirement from the Anglican Church was owing to the feeling that I had so been thrust aside, without any one's taking my part. Various measures were, I believe, talked of in consequence of this surmise. Coincidentally with it was an exceedingly kind article about me in a Quarterly, in its April number. The writer praised me in feeling and beautiful language far above my deserts. In the course of his remarks, he said, speaking of me as Vicar of St. Mary's : "He had the future race of clergy hearing him. Did he value and feel tender about, and cling to his position ? . . . Not at all. . . . No sacrifice to him perhaps, he did not care about such things."

This was the occasion of my writing to a very intimate friend the following letter :—

"April 3, 1845. . . . Accept this apology, my dear C., ~~and~~ forgive me. As I say so, tears come into my eyes,—that arises from the accident of this time, when I am giving up so much I love. Just now I have been overset by A. B.'s article in the C. D. ; yet really, my dear C., I have never for an instant had even the temptation of repenting my leaving Oxford. The feeling of repentance has not even come into my mind. How could it ? How could I remain at St. Mary's a

hypocrite? how could I be answerable for souls, (and life so uncertain,) with the convictions, or at least persuasions, which I had upon me? It is indeed a responsibility to act as I am doing; and I feel His hand heavy on me without intermission, who is all Wisdom and Love, so that my heart and mind are tired out, just as the limbs might be from a load on one's back. That sort of dull aching pain is mine; but my responsibility really is nothing to what it would be, to be answerable for souls, for confiding loving souls, in the English Church, with my convictions. My love to Marriott, and save me the pain of sending him a line."

In July a Bishop thought it worth while to give out to the world that "the adherents of Mr. Newman are few in number. A short time will now probably suffice to prove this fact. It is well known that he is preparing for secession; and, when that event takes place, it will be seen how few will go with him."

All this time I was hard at my Essay on Doctrinal Development. As I advanced, my view so cleared that instead of speaking any more of "the Roman Catholics," I boldly called them Catholics. Before I got to the end, I resolved to be received, and the book remains in the state in which it was then, unfinished.

On October 8th I wrote to a number of friends the following letter:—

"Littlemore, October 8, 1845. I am this night expecting Father Dominic, the Passionist, who, from his youth, has been led to have distinct and direct thoughts, first of the countries of the North, then of England. After thirty years' (almost) waiting, he was without his own act sent here. But he has had little to do with

conversions. I saw him here for a few minutes on St. John Baptist's day last year. He does not know of my intention ; but I mean to ask of him admission into the one Fold of Christ. . . .

"I have so many letters to write, that this must do for all who choose to ask about me. With my best love to dear Charles Marriott, who is over your head, etc., etc.

"P.S. This will not go till all is over. Of course it requires no answer.

For a while after my reception, I proposed to betake myself to some secular calling. I wrote thus in answer to a very gracious letter of congratulation:—

"Nov. 25, 1845. I hope you will have anticipated, before I express it, the great gratification which I received from your Eminence's letter. That gratification, however, was tempered by the apprehension, that kind and anxious well-wishers at a distance attach more importance to my step than really belongs to it. To me indeed personally it is of course an inestimable gain; but persons and things look great at a distance, which are not so when seen close; and, did your Eminence know me, you would see that I was one, about whom there has been far more talk for good and bad than he deserves, and about whose movements far more expectation has been raised than the event will justify.

"As I never, I do trust, aimed at any thing else than obedience to my own sense of right, and have been magnified into the leader of a party without my wishing it or acting as such, so now, much as I may wish to

the contrary, and earnestly as I may labour (as is my duty) to minister in a humble way to the Catholic Church, yet my powers will, I fear, disappoint the expectations of both my own friends, and of those who pray for the peace of Jerusalem. ■

“If I might ask of your Eminence a favour, it is that you would kindly moderate those anticipations. Would it were in my power to do, what I do not aspire to do! At present certainly I cannot look forward to the future, and, though it would be a good work if I could persuade others to do as I have done, yet it seems as if I had quite enough to do in thinking of myself.”

Soon, Dr. Wiseman, in whose Vicariate Oxford lay, called me to Oscott; and I went there with others; afterwards he sent me to Rome, and finally placed me in Birmingham.

I wrote to a friend:—

“January 20, 1846. You may think how lonely I am. ‘Obliviscere populum tuum et domum patris tui,’ has been in my ears for the last twelve hours. I realize more that we are leaving Littlemore, and it is like going on the open sea.”

I left Oxford for good on Monday, February 23, 1846. On the Saturday and Sunday before, I was in my House at Littlemore simply by myself, as I had been for the first day or two when I had originally taken possession of it. I slept on Sunday night at my dear friend's, Mr. Johnson's, at the Observatory. Various friends came to see the last of me; Mr. Copeland, Mr. Church, Mr. Buckle, Mr. Pattison, and Mr. Lewis. Dr. Pusey too came up to take leave of me; and I called on Dr. Ogle, one of my very oldest friends, for he was my private

Tutor, when I was an Undergraduate. In him I took leave of my first College, Trinity, which was so dear to me, and which held on its foundation so many who have been kind to me both when I was a boy, and all through my Oxford life. Trinity had never been unkind to me. There used to be much snap-dragon growing on the walls opposite my freshman's rooms there, and I had for years taken it as the emblem of my own perpetual residence even unto death in my University.

On the morning of the 23rd I left the Observatory. I have never seen Oxford since, excepting its spires, as they are seen from the railway.

PART VII.

GENERAL ANSWER TO MR. KINGSLEY.

FROM the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt. I was not conscious, on my conversion, of any inward difference of thought or of temper from what I had before. I was not conscious of firmer faith in the fundamental truths of revelation, or of more self-command; I had not more fervour; but it was like coming into port after a rough sea: and my happiness on that score remains to this day without interruption.

Nor had I any trouble about receiving those additional articles, which are not found in the Anglican Creed. Some of them I believed already, but not any one of them was a trial to me. I made a profession of them upon my reception with the greatest ease, and I have the same ease in believing them now. I am far of course from denying that every article of the Christian Creed, whether as held by Catholics or by Protestants,

is beset with intellectual difficulties; and it is simple fact, that, for myself, I cannot answer those difficulties. Many persons are very sensitive of the difficulties of religion; I am as sensitive as any one; but I have never been able to see a connexion between apprehending those difficulties, however keenly, and multiplying them to any extent, and doubting the doctrines to which they are attached. Ten thousand difficulties do not make one doubt, as I understand the subject; difficulty and doubt are incommensurate. There of course may be difficulties in the evidence; but I am speaking of difficulties intrinsic to the doctrines, or to their compatibility with each other. A man may be annoyed that he cannot work out a mathematical problem, of which the answer is or is not given to him, without doubting that it admits of an answer, or that a particular answer is the true one. Of all points of faith, the being of a God is, to my own apprehension, encompassed with most difficulty, and borne in upon our minds with most power.

People say that the doctrine of Transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation. It is difficult, impossible to imagine, I grant—but how is it difficult to believe? Yet Macaulay thought it so difficult to believe, that he had need of a believer in it of talents as eminent as Sir Thomas More, before he could bring himself to conceive that the Catholics of an enlightened age could resist “the overwhelming force

of the argument against it." "Sir Thomas More," he says, "is one of the choice specimens of wisdom and virtue; and the doctrine of Transubstantiation is a kind of proof charge. A faith which stands that test, will stand any test." But for myself, I cannot indeed prove it, I cannot tell *how* it is; but I say, "Why should not it be? What's to hinder it? What do I know of substance or matter? just as much as the greatest philosophers, and that is nothing at all;"—so much is this the case, that there is a rising school of philosophy now, which considers phenomena to constitute the whole of our knowledge in physics. The Catholic doctrine leaves phenomena alone. It does not say that the phenomena go; on the contrary, it says that they remain: nor does it say that the same phenomena are in several places at once. It deals with what no one on earth knows any thing about, the material substances themselves. And, in like manner, of that majestic Article of the Anglican as well as of the Catholic Creed,—the doctrine of the Trinity in Unity. What do I know of the Essence of the Divine Being? I know that my abstract idea of three is simply incompatible with my idea of one; but when I come to the question of concrete fact, I have no means of proving that there is not a sense in which one and ~~three~~ can equally be predicated of the Incommunicable God.

But I am going to take upon myself the responsibility of more than the mere Creed of the Church; as the parties accusing me are determined I shall do. They say, that now, in that I am a Catholic, though I may may not have offences of my own against honesty to answer for, yet, at least, I am answerable for the

offences of others, of my co-religionists, of my brother priests, of the Church herself. I am quite willing to accept the responsibility; and, as I have been able, as I trust, by means of a few words, to dissipate, in the minds of all those who do not begin with disbelieving me, the suspicion with which so many Protestants start, in forming their judgment of Catholics—viz., that our Creed is actually set up in inevitable superstition and hypocrisy, as the original sin of Catholicism; so now I will go on, as before, identifying myself with the Church and vindicating it,—not of course denying the enormous mass of sin and ignorance which exists of necessity in that world-wide multiform Communion,—but going to the proof of this one point, that its system is in no sense dishonest, and that therefore the upholders and teachers of that system, as such, have a claim to be acquitted in their own persons of that odious imputation.

Starting then with the being of a God, (which, as I have said, is as certain to me as the certainty of my own existence, though when I try to put the grounds of that certainty into logical shape I find a difficulty in doing so in mood and figure to my satisfaction,) I look out of myself into the world of men, and there I see a sight which fills me with unpeakable distress. The world seems simply to give the lie to that great truth, of which my whole being is so full; and the effect upon me is, in consequence, as a matter of necessity, as confusing as if it denied that I am in existence myself. If I looked into a mirror, and did not see my face, I should have the sort of feeling which actually comes upon me, when I look into this living busy world, and

see no reflexion of its Creator. This is, to me, one of the great difficulties of this absolute primary truth, to which I referred just now. Were it not for this voice, speaking so clearly in my conscience and my heart, I should be an atheist, or a pantheist, or a polytheist when I looked into the world. I am speaking for myself only ; and I am far from denying the real force of the arguments in proof of a God, drawn from the general facts of human society, but these do not warm me or enlighten me ; they do not take away the winter of my desolation, or make the buds unfold and the leaves grow within me, and my moral being rejoice. The sight of the world is nothing else than the prophet's scroll, full of "lamentations, and mourning, and woe."

To consider the world in its length and breadth, its various history, the many races of man, their starts, their fortunes, their mutual alienation, their conflicts ; and then their ways, habits, governments, forms of worship ; their enterprises, their aimless courses, their random achievements and acquirements, the impotent conclusion of long-standing facts, the tokens so faint and broken, of a superintending design, the blind evolution of what turn out to be great powers or truths, the progress of things, as if from unreasoning elements, not towards final causes, the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, the disappointments of life, the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions, the dreary hopeless irreligion, that condition of the whole race, so

fearfully yet exactly described in the Apostle's words, "having no hope and without God in the world,"—all this is a vision to dizzy and appal; and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution.

What shall be said to this heart-piercing, reason-bewildering fact? I can only answer, that either there is no Creator, or this living society of men is in a true sense discarded from His presence. Did I see a boy of good make and mind, with the tokens on him of a refined nature, cast upon the world without provision, unable to say whence he came, his birth-place or his family connexions, I should conclude that there was some mystery connected with his history, and that he was one, of whom, from some cause or other, his parents were ashamed. Thus only should I be able to account for the contrast between the promise and condition of his being. And so I argue about the world;—*if* there be a God, *since* there is a God, the human race is implicated in some terrible aboriginal calamity. It is out of joint with the purposes of its Creator. This is a fact, a fact as true as the fact of its existence; and thus the doctrine of what is theologically called original sin becomes to me almost as certain as that the world exists, and as the existence of God.

And now, supposing it were the blessed and loving will of the Creator to interfere in this anarchical condition of things, what are we to suppose would be the methods which might be necessarily or naturally involved in His object of mercy? Since the world is in so abnormal a state, surely it would be no surprise to me, if the interposition were of necessity equally ex-

traordinary—or what is called miraculous. But that subject does not directly come into the scope of my present remarks. Miracles as evidence, involve an argument; and of course I am thinking of some means which does not immediately run into argument. I am rather asking what must be the face-to-face antagonist, by which to withstand and baffle the fierce energy of passion and the all-corroding, all-dissolving scepticism of the intellect in religious inquiries? I have no intention at all to deny, that truth is the real object of our reason, and that, if it does not attain to truth, either the premiss or the process is in fault; but I am not speaking of right reason, but of reason as it acts in fact and concretely in fallen man. I know that even the unaided reason, when correctly exercised, leads to a belief in God, in the immortality of the soul, and in a future retribution; but I am considering it actually and historically; and in this point of view, I do not think I am wrong in saying that its tendency is towards a simple unbelief in matters of religion. No truth, however sacred, can stand against it, in the long run; and hence it is that in the pagan world, when our Lord came, the last traces of the religious knowledge of former times were all but disappearing from those portions of the world in which the intellect had been active and had had a career.

And in these latter days, in like manner, outside the Catholic Church things are tending, with far greater rapidity than in that old time from the circumstance of the age, to atheism in one shape or other. What a scene, what a prospect, does the whole of Europe present at this day! and not only Europe, but every

government and every civilization through the world, which is under the influence of the European mind! Especially, for it most concerns us, how sorrowful, in the view of religion, even taken in its most elementary, most attenuated form, is the spectacle presented to us by the educated intellect of England, France, and Germany! Lovers of their country and of their race, religious men, external to the Catholic Church, have attempted various expedients to arrest fierce wilful human nature in its onward course, and to bring it into subjection. The necessity of some form of religion for the interests of humanity, has been generally acknowledged: but where was the concrete representative of things invisible, which would have the force and the toughness necessary to be a breakwater against the deluge? Three centuries ago the establishment of religion, material, legal, and social, was generally adopted as the best expedient for the purpose, in those countries which separated from the Catholic Church; and for a long time it was successful; but now the crevices of those establishments are admitting the enemy. Thirty years ago, education was relied upon: ten years ago there was a hope that wars would cease for ever, under the influence of commercial enterprise and the reign of the useful and fine arts; but will any one venture to say that there is any thing any where on this earth, which will afford a fulcrum for us, whereby to keep the earth from moving onwards?

The judgment, which experience passes on establishments or education, as a means of maintaining religious truth in this anarchical world, must be extended even to Scripture, though Scripture be divine. Experience

proves surely that the Bible does not answer a purpose, for which it was never intended. It may be accidentally the means of the conversion of individuals; but a book, after all, cannot make a stand against the wild living intellect of man, and in this day it begins to testify, as regards its own structure and contents, to the power of that universal solvent, which is so successfully acting upon religious establishments.

Supposing then it to be the Will of the Creator to interfere in human affairs, and to make provisions for retaining in the world a knowledge of Himself, so definite and distinct as to be proof against the energy of human scepticism, in such a case,—I am far from saying that there was no other way,—but there is nothing to surprise the mind, if He should think fit to introduce a power into the world, invested with the prerogative of infallibility in religious matters. Such a provision would be a direct, immediate, active, and prompt means of withstanding the difficulty; it would be an instrument suited to the need; and, when I find that this is the very claim of the Catholic Church, not only do I feel no difficulty in admitting the idea, but there is a fitness in it, which recommends it to my mind. And thus I am brought to speak of the Church's infallibility, as a provision, adapted by the mercy of the Creator, to preserve religion in the world, and to restrain that freedom of thought, which of course in itself is one of the greatest of our natural gifts, and to rescue it from its own suicidal excesses. And let it be observed that, neither here nor in what follows, shall I have occasion to speak directly of the revealed body of truths, but only as they bear upon the defence of natural religion.

I say, that a power, possessed of infallibility in religious teaching, is happily adapted to be a working instrument, in the course of human affairs, for smiting hard and throwing back the immense energy of the aggressive intellect:—and in saying this, as in the other things that I have to say, it must still be recollected that I am all along bearing in mind my main purpose, which is a defence of myself.

I am defending myself here from a plausible charge brought against Catholics, as will be seen better as I proceed. The charge is this:—that I, as a Catholic, not only make profession to hold doctrines which I cannot possibly believe in my heart, but that I also believe in the existence of a power on earth, which at its own will imposes upon men any new set of *credenda*, when it pleases, by a claim to infallibility; in consequence, that my own thoughts are not my own property; that I cannot tell that to-morrow I may not have to give up what I hold to-day, and that the necessary effect of such a condition of mind must be a degrading bondage, or a bitter inward rebellion relieving itself in secret infidelity, or the necessity of ignoring the whole subject of religion in a sort of disgust, and of mechanically saying every thing that the Church says, and leaving to others the defence of it. As then I have above spoken of the relation of my mind towards the Catholic Creed, so now I shall speak of the attitude which it takes up in the view of the Church's infallibility.

And first, the initial doctrine of the infallible teacher must be an emphatic protest against the existing state of mankind. Man had rebelled against his Maker. It was this that caused the divine interposition; and the

first act of the divinely accredited messenger must be to proclaim it. The Church must denounce rebellion as of all possible evils the greatest. She must have no terms with it; if she would be true to her Master, she must ban and anathematize it.* This is the meaning of a statement, which has furnished matter for one of those special accusations to which I am at present replying: I have, however, no fault at all to confess in regard to it; I have nothing to withdraw, and in consequence I here deliberately repeat it. I said, "The Catholic Church holds it better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse." I think the principle here enunciated to be the mere preamble in the formal credentials of the Catholic Church, as an Act of Parliament might begin with a "*Whereas*." It is because of the intensity of the evil which has possession of mankind, that a suitable antagonist has been provided against it; and the initial act of that divinely-commissioned power is of course to deliver her challenge and to defy the enemy. Such a preamble then gives a meaning to her position in the world, and an interpretation to her whole course of teaching and action.

In like manner she was ever put forth, with most energetic distinctness, those other great elementary truths, which either are an explanation of her mission or give a character to her work. She does not teach that

human nature is irreclaimable, else wherefore should she be sent? not that it is to be shattered and reversed, but to be extricated, purified, and restored; not that it is a mere mass of evil, but that it has the promise of great things, and even now has a virtue and a praise proper to itself. But in the next place she knows and she preaches that such a restoration, as she aims at effecting in it, must be brought about, not simply through any outward provision of preaching and teaching, even though it be her own, but from a certain inward spiritual power or grace imparted directly from above, and which is in her keeping. She has it in charge to rescue human nature from its misery, but not simply by raising it upon its own level, but by lifting it up to a higher level than its own. She recognizes in it real moral excellence though degraded, but she cannot set it free from earth except by exalting it towards heaven. It was for this end that a renovating grace was put into her hands, and therefore from the nature of the gift, as well as from the reasonableness of the case, she goes on, as a further point, to insist, that all true conversion must begin with the first springs of thought, and to teach that each individual man must be in his own person one whole and perfect temple of God, while he is also one of the living stones which build up a visible religious community. And thus the distinctions between nature and grace, and between outward and inward religion, become two further articles in what I have called the preamble of her divine commission.

Such truths as these she vigorously reiterates, and pertinaciously inflicts upon mankind; as to such she

observes no half-measures, no economical reserve, no delicacy or prudence. "Ye must be born again," is the simple, direct form of words which she uses after her Divine Master; "your whole nature must be re-born, your passions, and your affections, and your aims, and your conscience, and your will, must all be bathed in a new element, and reconsecrated to your Maker, and, the last not the least, your intellect." It was for repeating these points of her teaching in my own way, that certain passages of one of my Volumes have been brought into the general accusation which has been made against my religious opinions. The writer has said that I was demented if I believed, and unprincipled if I did not believe, in my statement that a lazy, ragged, filthy, story-telling beggar-woman, if chaste, sober, cheerful, and religious, had a prospect of heaven, which was absolutely closed to an accomplished statesman, or lawyer, or noble, be he ever so just, upright, generous, honourable, and conscientious, unless he had also some portion of the divine Christian grace; yet I should have thought myself defended from criticism by the words which our Lord used to the chief priests, "The publicans and harlots go into the kingdom of God before you." And I was subjected again to the same alternative of imputations, for having ventured to say that consent to an unchaste wish was indefinitely more heinous than any lie viewed apart from its causes, its motives, and its consequences: though a lie, viewed under the limitation of these conditions, is a random utterance, an almost outward act, not directly from the heart, however disgraceful it may be, whereas we have the express words of our Lord to the doctrine that "whoso

looketh on a woman to lust after her, hath committed adultery with her already in his heart." On the strength of these texts I have surely as much right to believe in these doctrines as to believe in the doctrine of original sin, or that there is a supernatural revelation, or that a Divine Person suffered, or that punishment is eternal.

Passing now from what I have called the preamble of that grant of power, with which the Church is invested, to that power itself, Infallibility, I make two brief remarks: on the one hand, I am not here determining any thing about the essential seat of that power, because that is a question doctrinal, not historical and practical; nor, on the other hand, am I extending the direct subject-matter, over which that power has jurisdiction, beyond religious opinion:—and now as to the power itself.

This power, viewed in its fulness, is as tremendous as the giant evil which has called for it. It claims, when brought into exercise in the legitimate manner, for otherwise of course it is but dormant, to have for itself a sure guidance into the very meaning of every portion of the Divine Message in detail, which was committed by our Lord to His Apostles. It claims to know its own limits, and to decide what it can determine absolutely and what it cannot. It claims, moreover, to have a hold upon statements not directly religious, so far as this, to determine whether they indirectly relate to religion, and, according to its own definitive judgment, to pronounce whether or not, in a particular case, they are consistent with revealed truth. It claims to decide magisterially, whether infallibly or

not, that such and such statements are or are not prejudicial to the Apostolic *depositum* of faith, in their spirit or in their consequences, and to allow them, or condemn and forbid them, accordingly. It claims to impose silence at will on any matters, or controversies, of doctrine, which on its own *ipse dixit* it pronounces to be dangerous, or inexpedient, or inopportune. It claims that whatever may be the judgment of Catholics upon such acts, these acts should be received by them with those outward marks of reverence, submission, and loyalty, which Englishmen, for instance, pay to the presence of their sovereign, without public criticism on them, as being in their matter inexpedient, or in their manner violent or harsh. And lastly, it claims to have the right of inflicting spiritual punishment, of cutting off from the ordinary channels of the divine life, and of simply excommunicating those who refuse to submit themselves to its formal declarations. Such is the infallibility lodged in the Catholic Church, viewed in the concrete, as clothed and surrounded by the appendages of its high sovereignty: it is, to repeat what I said above, a supereminent prodigious power sent upon earth to encounter and master a giant evil.

And now, having thus described it, I profess my own absolute submission to its claim. I believe the whole revealed dogma as taught by the Apostles, as committed by the Apostles to the Church, and as declared by the Church to me. I receive it, as it is infallibly interpreted by the authority to whom it is thus committed, and (implicitly) as it shall be, in like manner, further interpreted by that same authority till the end of time. I submit, moreover, to the universally received

traditions of the Church, in which lies the matter of those new dogmatic definitions which are from time to time made, and which in all times are the clothing and the illustration of the Catholic dogma as already defined. And I submit myself to those other decisions of the Holy See, theological or not, through the organs which it has itself appointed, which, waiving the question of their infallibility, on the lowest ground come to me with a claim to be accepted and obeyed. Also, I consider that, gradually and in the course of ages, Catholic inquiry has taken certain definite shapes, and has thrown itself into the form of a science, with a method and a phraseology of its own, under the intellectual handling of great minds, such as St. Athanasius, St. Augustine, and St. Thomas; and I feel no temptation at all to break in pieces the great legacy of thought thus committed to us for these latter days.

All this being considered as the profession *ex animo*, as on my own part, so also on the part of the Catholic body, as far as I know it, it will at first sight be said that the restless intellect of our common humanity is utterly weighed down to the repression of all independent effort and action whatever, so that, if this is to be the mode of bringing it into order, it is brought into order only to be destroyed. But this is far from the result, far from what I conceive to be the intention of that high Providence who has provided a great remedy for a great evil,—far from borne out by the history of the conflict between Infallibility and Reason in the past, and the prospect of it in the future. The energy of the human intellect “does from opposition grow”; it thrives and is joyous, with a tough elastic

strength, under the terrible blows of the divinely-fashioned weapon, and is never so much itself as when it has lately been overthrown. It is the custom with Protestant writers to consider that, whereas there are two great principles in action in the history of religion, Authority and Private Judgment, they have all the Private Judgment to themselves, and we have the full inheritance and the superincumbent oppression of Authority. But this is not so; it is the vast Catholic body itself, and it only, which affords an arena for both combatants in that awful, never-dying duel. It is necessary for the very life of religion, viewed in its large operations and its history, that the warfare should be incessantly carried on. Every exercise of Infallibility is brought out into act by an intense and varied operation of the Reason, from within and without, and provokes again a reaction of Reason against it; and, as in a civil polity the State exists and endures by means of the rivalry and collision, the encroachments and defeats of its constituent parts, so in like manner Catholic Christendom is no simple exhibition of religious absolutism, but it presents a continuous picture of Authority and Private Judgment alternately advancing and retreating as the ebb and flow of the tide;—it is a vast assemblage of human beings with wilful intellects and wild passions, brought together into one by the beauty and the majesty of a Super-human Power—into what may be called a large reformatory or training-school, not to be sent to bed, not to be buried alive, but for the melting, refining, and moulding, as in some moral factory, by an incessant noisy process, (if I may proceed to another

metaphor,) the raw material of human nature, so excellent, so dangerous, so capable of divine purposes.

St. Paul says in one place that his Apostolical power is given him to edification, and not to destruction. There can be no better account of the Infallibility of the Church. It is a supply for a need, and it does not go beyond that need. Its object is, and its effect also, not to enfeeble the freedom or vigour of human thought in religious speculation, but to resist and control its extravagance. What have been its great works? All of them in the distinct province of theology:—to put down Arianism, Eutychianism, Pelagianism, Manichæism, Lutheranism, Jansenism. Such is the broad result of its action in the past;—and now as to the securities which are given us that so it ever will act in time to come.

First, Infallibility cannot act outside of a definite circle of thought, and it must in all its decisions, or *definitions*, as they are called, profess to be keeping within it. The great truths of the moral law, of natural religion, and of Apostolical faith, are both its boundary and its foundation. It must not go beyond them, and it must ever appeal to them. Both its subject-matter, and its articles in that subject-matter, are fixed. Thus, in illustration, it does not extend to statements, however sound and evident, which are mere logical conclusions from the Articles of the Apostolic *Depositum*; again, it can pronounce nothing about the persons of heretics, whose works fall within its legitimate province. It must ever profess to be guided by Scripture and by tradition. It must refer to the particular Apostolic truth which it is enforcing, or (what is called) *defining*.

Nothing, then, can be presented to me, in time to come, as part of the faith, but what I ought already to have received, and have not actually received; if not, merely because it has not been told me. Nothing can be imposed upon me different in kind from what I hold already,—much less contrary to it. The new truth which is promulgated, if it is to be called new, must be at least homogeneous, cognate, implicit, viewed relatively to the old truth. It must be what I may even have guessed, or wished, to be included in the Apostolic revelation; and at least it will be of such a character, that my thoughts readily concur in it or coalesce with it, as soon as I hear it. Perhaps I and others actually have always believed it, and the only question which is now decided in my behalf, is that I am henceforth to believe that I have only been holding what the Apostles held before me.

Let me take the doctrine which Protestants consider our greatest difficulty, that of the Immaculate Conception. Here I entreat the reader to recollect my main drift, which is this. I have no difficulty in receiving it: if I have no difficulty, why may not another have no difficulty also? why may not a hundred? a thousand? Now I am sure that Catholics in general have not any intellectual difficulty at all on the subject of the Immaculate Conception; and that there is no reason why they should. Priests have no difficulty. You tell me that they *ought* to have a difficulty;—but they have not. Be large-minded enough to believe that men may reason and feel very differently from yourselves; how is it that men fall, when left to themselves, into such various forms of religion, except

that there are various types of mind among them, very distinct from each other? From my testimony then about myself, if you believe it, judge of others also who are Catholics: we do not find the difficulties which you do in the doctrines which we hold; we have no intellectual difficulty in that in particular, which you call a novelty of this day. We priests need not be hypocrites, though we be called upon to believe in the Immaculate Conception. To that large class of minds, who believe in Christianity, after our manner,—in the particular temper, spirit, and light, (whatever word is used,) in which Catholics believe it,—there is no burden at all in holding that the Blessed Virgin was conceived without original sin; indeed, it is a simple fact to say, that Catholics have not come to believe it because it is defined, but it was defined because they believed it.

So far from the definition in 1854 being a tyrannical infliction on the Catholic world, it was received every where on its promulgation with the greatest enthusiasm. It was in consequence of the unanimous petition, presented from all parts to the Holy See, in behalf of a declaration that the doctrine was Apostolic, that it was declared so to be. I never heard of one Catholic having difficulties in receiving it, whose faith on other grounds was not really suspicious. Of course there were grave and good men, who were made anxious by the doubt whether it could be proved Apostolical either by Scripture or tradition, and who accordingly, though believing it themselves, did not see how it could be defined by authority; but this is another matter. The point in question is, whether the doctrine is a burden. I believe it to be none. So far from it

being so, I sincerely think that St. Bernard and St. Thomas, who scrupled at it in their day, had they lived into this, would have rejoiced to accept it for its own sake. Their difficulty, as I view it, consisted in matters of words, ideas, and arguments. They thought the doctrine inconsistent with other doctrines; and those who defended it in that age had not that precision in their view of it, which has been given to it by means of the long controversy of the centuries which followed. And hence the difference of opinion, and the controversy.

Now the instance which I have been taking suggests another remark; the number of those (so-called) new doctrines will not oppress us, if it takes eight centuries to promulgate even one of them. Such is about the length of time through which the preparation has been carried on for the definition of the Immaculate Conception. This of course is an extraordinary case; but it is difficult to say what is ordinary, considering how few are the formal occasions on which the voice of Infallibility has been solemnly lifted up. It is to the Pope in Ecumenical Council that we look, as to the normal seat of Infallibility: now there have been only eighteen such Councils since Christianity was,—an average of one to a century,—and of these Councils some passed no doctrinal decree at all, others were employed on only one, and many of them were concerned with only elementary points of the Creed. The Council of Trent embraced a large field of doctrine certainly; but I should apply to its Canons a remark contained in that University Sermon of mine, which has been so ignorantly criticized in the Pamphlet which has led to my

writing ;—I there have said that the various verses of the Athanasian Creed are only repetitions in various shapes of one and the same idea; and in like manner, the Tridentine Decrees are not isolated from each other, but are occupied in bringing out in detail, by a number of separate declarations, as if into bodily form, a few necessary truths. I should make the same remark on the various Theses condemned by Popes, and on their dogmatic decisions generally. I acknowledge that at first sight they seem from their number to be a greater burden to the faith of individuals than are the Canons of Councils; still I do not believe in matter of fact that they are so at all, and I give this reason for it:—it is not that a Catholic, layman or priest, is indifferent to the subject, or, from a sort of recklessness, will accept any thing that is placed before him, or is willing, like a lawyer, to speak according to his brief, but that in such condemnations the Holy See is engaged, for the most part, in repudiating one or two great lines of error, such as Lutheranism or Jansenism, principally ethical not doctrinal, which are foreign to the Catholic mind, and that it is expressing what any good Catholic, of fair abilities, though unlearned, would say himself, from common and sound sense, if the matter could be put before him.

Now I will go on in fairness to say what I think is the great trial to the Reason, when confronted with that august prerogative of the Catholic Church, of which I have been speaking. I enlarged just now upon the concrete shape and circumstances, under which pure infallible authority presents itself to the Catholic. That authority has the prerogative of an indirect juris-

diction on subject-matters which lie beyond its own proper limits, and it most reasonably has such a jurisdiction. It could not act in its own province, unless it had a right to act out of it. It could not properly defend religious truth, without claiming for it what may be called its *pomæria*; or, to take another illustration, without acting as we act, as a nation, in claiming as our own, not only the land on which we live, but what are called British waters. The Catholic Church claims, not only to judge infallibly on religious questions, but to animadvert on opinions in secular matters which bear upon religion, on matters of philosophy, of science, of literature, of history, and it demands our submission to her claim. It claims to censure books, to silence authors, and to forbid discussions. In all this it does not so much speak doctrinally, as enforce measures of discipline. It must of course be obeyed without a word, and perhaps in process of time it will tacitly recede from its own injunctions. In such cases the question of faith does not come in; for what is matter of faith is true for all times, and never can be unsaid. Nor does it at all follow, because there is a gift of infallibility in the Catholic Church, that therefore the power in possession of it is in all its proceedings infallible. "O, it is excellent," says the poet, "to have a giant's strength, but tyrannous, to use it like a giant." I think history supplies us with instances in the Church, where legitimate power has been harshly used. To make such admission is no more than saying that the divine treasure, in the words of the Apostle, is "in earthen vessels"; nor does it follow that the substance of the acts of the ruling power is not right and ex-

pedient, because its manner may have been faulty. Such high authorities act by means of instruments; we know how such instruments claim for themselves the name of their principals, who thus get the credit of faults which really are not theirs. But granting all this to an extent greater than can with any show of reason be imputed to the ruling power in the Church, what is there in this want of prudence or moderation more than can be urged, with far greater justice, against Protestant communities and institutions? What is there in it to make us hypocrites, if it has not that effect upon Protestants? We are called upon, not to profess any thing, but to submit and be silent. Such injunctions, as I have supposed, are laid merely upon our actions, not upon our thoughts. How, for instance, does it tend to make a man a hypocrite, to be forbidden to publish a libel? his thoughts are as free as before: authoritative prohibitions may tease and irritate, but they have no bearing whatever upon the exercise of reason.

So much at first sight; but I will go on to say further, that, in spite of all that the most hostile critic may say upon the encroachments or severities of high ecclesiastics, in times past, in the use of their power, I think that the event has shown after all, that they were mainly in the right, and those whom they were hard upon mainly in the wrong. I love, for instance, the name of Origen: I will not listen to the notion that so great a soul was lost; but I am quite sure that, in the contest between his doctrine and his followers and ecclesiastical power, his opponents were right, and he was wrong. Yet who can speak with patience of his

enemy and the enemy of St. John Chrysostom, that Theophilus, bishop of Alexandria? who can admire or revere Pope Vigilius? And here another consideration presents itself to my thoughts. In reading ecclesiastical history, when I was an Anglican, it used to be forcibly brought home to me, how the initial error of what afterwards became heresy was the urging forward some truth against the prohibition of authority at an unseasonable time. There is a time for every thing, and many a man desires a reformation of an abuse, or the fuller development of a doctrine, or the adoption of a particular policy, but forgets to ask himself whether the right time for it is come; and, knowing that there is no one who will do any thing towards it in his own lifetime unless he does it himself, he will not listen to the voice of authority, and spoils a good work in his own century, that another man, as yet unborn, may not bring it happily to perfection in the next. He may seem to the world to be nothing else than a bold champion for the truth and a martyr to free opinion, when he is just one of those persons whom the competent authority ought to silence, and, though the case may not fall within that subject-matter in which it is infallible, or the formal conditions of the exercise of that gift may be wanting, it is clearly the duty of authority to act vigorously in the case. Yet that act will go down to posterity as an instance of a tyrannical interference with private judgment, and of the silencing of a reformer, and of a base love of corruption or error; and it will show still less to advantage, if the ruling power happens in its proceedings to act with any defect of prudence or consideration. And all those who take

the part of that ruling authority will be considered as time-servers, or indifferent to the cause of uprightness and truth; while, on the other hand, the said authority may be supported by a violent ultra party, which exalts opinions into dogmas, and has it principally at heart to destroy every school of thought but its own.

Such a state of things may be provoking and discouraging at the time, in the case of two classes of persons; of moderate men who wish to make differences in religious opinions as little as they fairly can be made; and of such as keenly perceive, and are honestly eager to remedy, existing evils,—evils, of which divines in this or that foreign country know nothing at all, and which even at home it is not every one who has the means of estimating. This is a state of things both of past time and of the present. We live in a wonderful age; the enlargement of the circle of secular knowledge just now is simply a bewilderment, and the more so, because it has the promise of continuing, and that with greater rapidity, and more signal results. Now these discoveries, certain or probable, have in matter of fact an indirect bearing upon religious opinions, and the question arises how are the respective claims of revelation and of natural science to be adjusted? Few minds in earnest can remain at ease without some sort of rational grounds for their religious belief; to reconcile theory and fact is almost an instinct of the mind. When then a flood of facts, ascertained or suspected, comes pouring in upon us, with a multitude of others in prospect, all believers in revelation, be they Catholic or not, are roused to consider their bearing upon themselves, both for the honour of God, and from

tenderness for those many souls who, in consequence of the confident tone of the schools of secular knowledge, are in danger of being led away into a bottomless liberalism of thought.

I am not going to criticize here that vast body of men, in the mass, who at this time would profess to be liberals in religion; and who look towards the discoveries of the age, certain or in progress, as their informants, direct or indirect, as to what they shall think about the unseen and the future. The Liberalism which gives a colour to society now, is very different from that character of thought which bore the name thirty or forty years ago. It is scarcely now a party; it is the educated lay world. When I was young, I knew the word first as giving name to a periodical, set up by Lord Byron and others. Now, as then, I have no sympathy with the philosophy of Byron. Afterwards, Liberalism was the badge of a theological school, of a dry and repulsive character, not very dangerous in itself, though dangerous as opening the door to evils which it did not itself either anticipate or comprehend. Now it is nothing else than that deep, plausible scepticism, of which I spoke above, as being the development of human reason, as practically exercised by the natural man.

The Liberal religionists of this day are a very mixed body, and therefore I am not intending to speak against them. There may be, and doubtless is, in the hearts of some or many of them a real antipathy or anger against revealed truth, which it is distressing to think of. Again; in many men of science or literature there may be an animosity arising from almost a personal

feeling; it being a matter of party, a point of honour, the excitement of a game, or a consequence of soreness or annoyance occasioned by the acrimony or narrowness of apologists for religion, to prove that Christianity or that Scripture is untrustworthy. Many scientific and literary men, on the other hand, go on, I am confident, in a straightforward impartial way, in their own province and on their own line of thought, without any disturbance from religious opinion in themselves, or any wish at all to give pain to others by the result of their investigations. It would ill become me, as if I were afraid of truth of any kind, to blame those who pursue secular facts, by means of the reason which God has given them, to their logical conclusions: or to be angry with science because religion is bound to take cognizance of its teaching. But putting these particular classes of men aside, as having no special call on the sympathy of the Catholic, of course he does most deeply enter into the feelings of a fourth and large class of men, in the educated portions of society, of religious and sincere minds, who are simply perplexed,—frightened or rendered desperate, as the case may be,—by the utter confusion into which late discoveries or speculations have thrown their most elementary ideas of religion. Who does not feel for such men? who can have one unkind thought of them? I take up St. Augustine's beautiful words, "*Illi in vos sæviant,*" etc. Let them be fierce with you who have no experience of the difficulty with which error is discriminated from truth, and the way of life is found amid the illusions of the world. How many Catholics have in their thoughts followed such men, many of them so good, so true, so

noble ! how often has the wish risen in their hearts that some one among themselves should come forward as the champion of revealed truth against its opponents ! Various persons, Catholic and Protestant, have asked me to do so myself ; but I had several strong difficulties in the way. One of the greatest is this, that at the moment it is so difficult to say precisely what it is that is to be encountered and overthrown. I am far from denying that scientific knowledge is really growing, but it is by fits and starts ; hypotheses rise and fall ; it is difficult to anticipate which will keep their ground, and what the state of knowledge in relation to them will be from year to year. In this condition of things, it has seemed to me to be very undignified for a Catholic to commit himself to the work of chasing what might turn out to be phantoms, and in behalf of some special objections, to be ingenious in devising a theory, which, before it was completed, might have to give place to some theory newer still, from the fact that those former objections had already come to nought under the up-rising of others. It seemed to be a time of all others, in which Christians had a call to be patient, in which they had no other way of helping those who were alarmed, than that of exhorting them to have a little faith and fortitude, and to "beware," as the poet says, "of dangerous steps." This seemed so clear to me, as I thought more, as to make me surmise, that, if I attempted what had so little promise in it, I should find that the highest Catholic authority was against the attempt, and that I should have spent my time and my thought, in doing what either it would be imprudent to bring before the public at all, or what, did I do so,

would only complicate matters more which were already complicated more than enough. And I interpret recent acts of that authority as fulfilling my expectation; I interpret them as tying the hands of a controversialist, such as I should be, and teaching us that true wisdom, which Moses inculcated on his people, when the Egyptians were pursuing them, "Fear ye not, stand still; the Lord shall fight for you, and ye shall hold your peace." And so far from finding a difficulty in obeying in this case, I have cause to be thankful and to rejoice to have so clear a direction in a matter of difficulty.

But if we would ascertain with correctness the real course of a principle, we must look at it at a certain distance, and as history represents it to us. Nothing carried on by human instruments, but has its irregularities, and affords ground for criticism, when minutely scrutinized in matters of detail. I have been speaking of that aspect of the action of an infallible authority, which is most open to invidious criticism from those who view it from without; I have tried to be fair, in estimating what can be said to its disadvantage, as witnessed in the Catholic Church, and now I wish its adversaries to be equally fair in their judgment upon its historical character. Can, then, the infallible authority, with any show of reason, be said in fact to have destroyed the energy of the intellect in the Catholic Church? Let it be observed, I have not to speak of any conflict which ecclesiastical authority has had with science, for there has been none such, because the secular sciences, as they now exist, are a novelty in the world, and there has been no time yet for a history of

relations between theology and these new methods of knowledge, and indeed the Church may be said to have kept clear of them, as is proved by the constantly cited case of Galileo. Here "exceptio probat regulam:" for it is the one stock argument. Again, I have not to speak of any relations of the Church to the new sciences, because my simple question is whether the assumption of infallibility by the proper authority is adapted to make me a hypocrite, and till that authority passes decrees on pure physical subjects and calls on me to subscribe them, (which it never will do, because it has not the power), it has no tendency by its acts to interfere with my private judgment on those points. The simple question is whether authority has so acted upon the reason of individuals, that they can have no opinion of their own, and have but an alternative of slavish superstition or secret rebellion of heart; and I think the whole history of theology puts an absolute negative upon such a supposition. It is hardly necessary to argue out so plain a point. It is individuals, and not the Holy See, which has taken the initiative, and given the lead to Catholic minds, in theological inquiry. Indeed, it is one of the reproaches urged against the Church of Rome, that it has originated nothing, and has only served as a sort of *remora* or break in the development of doctrine. And it is an objection, which I embrace as a truth; for such I conceive to be the main purpose of its extraordinary gift. It is said, and truly, that the Church of Rome possessed no great mind in the whole period of persecution. Afterwards for a long while, it has not a single doctor to show; St. Leo, its first, is the teacher

of one point of doctrine; St. Gregory, who stands at the very extremity of the first age of the Church, has no place in dogma or philosophy. The great luminary of the western world is, as we know, St. Augustine; he, no infallible teacher, has formed the intellect of Europe; indeed to the African Church generally we must look for the best early exposition of Latin ideas. The case is the same as regards the Ecumenical Councils. Authority in its most imposing exhibition, grave bishops, laden with the traditions and rivalries of particular nations or places, have been guided in their decisions by the commanding genius of individuals, sometimes young and of inferior rank. Not that uninspired intellect overruled the superhuman gift which was committed to the Council, which would be a self-contradictory assertion, but that in that process of inquiry and deliberation, which ended in an infallible enunciation, individual reason was paramount. Thus the writings of St. Bonaventura, and, what is more to the point, the address of a Priest and theologian, Salmeron, at Trent, had a critical effect on some of the definitions of dogmas. Parallel to this is the influence, so well known, of a young deacon, St. Athanasius, with the 318 Fathers at Nicæa. In like manner we hear of the influence of St. Anselm at Bari, and St. Thomas at Lyons. In the latter cases the influence might be partly moral, but in the former it was that of a discursive knowledge of ecclesiastical writers, a scientific acquaintance with theology, and a force of thought in the treatment of doctrine.

There are of course intellectual habits which theology

does not tend to form, as for instance the experimental, and again the philosophical ; but that is because it is theology, not because of the gift of infallibility. But, as far as this goes, I think it could be shown that physical science on the other hand, or mathematical, affords but an imperfect training for the intellect. I do not see then how any objection about the narrowness of theology comes into our question, which simply is, whether the belief in an Infallible authority destroys the independence of the mind ; and I consider that the whole history of the Church, and especially the history of the theological schools, gives a negative to the accusation. There never was a time when the intellect of the educated class was more active, or rather more restless, than in the middle ages. And then again all through Church history from the first, how slow is authority in interfering ! Perhaps a local teacher, or a doctor in some local school, hazards a proposition, and a controversy ensues. It smoulders or burns in one place, no one interposing ; Rome simply lets it alone. Then it comes before a Bishop ; or some priest, or some professor in some other seat of learning takes it up ; and then there is a second stage of it. Then it comes before a University, and it may be condemned by the theological faculty. So the controversy proceeds year after year, and Rome is still silent. An appeal perhaps is next made to a seat of authority inferior to Rome ; and then at last after a long while it comes before the supreme power. Meanwhile, the question has been ventilated and turned over and over again, and viewed on every side of it, and authority is called upon to pronounce a decision, which has already been

arrived at by reason. But even then, perhaps the supreme authority hesitates to do so, and nothing is determined on the point for years ; or so generally and vaguely, that the whole controversy has to be gone through again, before it is ultimately determined. It is manifest how a mode of proceeding, such as this, tends not only to the liberty, but to the courage, of the individual theologian or controversialist. Many a man has ideas, which he hopes are true, and useful for his day, but he wishes to have them discussed. He is willing or rather would be thankful to give them up, if they can be proved to be erroneous or dangerous, and by means of controversy he obtains his end. He is answered, and he yields ; or he finds that he is considered safe. He would not dare to do this, if he knew an authority, which was supreme and final, was watching every word he said, and made signs of assent or dissent to each sentence, as he uttered it. Then indeed he would be fighting, as the Persian soldiers, under the lash, and the freedom of his intellect might truly be said to be beaten out of him. But this has not been so :—I do not mean to say that, when controversies run high, in schools or even in small portions of the Church, an interposition may not rightly take place ; and again, questions may be of that urgent nature, that an appeal must, as a matter of duty, be made at once to the highest authority in the Church ; but, if we look into the history of controversy, we shall find, I think, the general run of things to be such as I have represented it. Zosimus treated Pelagius and Cœlestius with extreme forbearance ; St. Gregory VII. was equally indulgent with Berengarius ; by reason of

the very power of the Popes they have commonly been slow and moderate in their use of it.

And here again is a further shelter for the individual reason :—the multitude of nations who are in the fold of the Church will be found to have acted for its protection, against any narrowness, if so, in the various authorities at Rome, with whom lies the practical decision of controverted questions. How have the Greek traditions been respected and provided for in the later Ecumenical Councils, in spite of the countries that held them being in a state of schism ! There are important points of doctrine which have been (humanly speaking) exempted from the infallible sentence, by the tenderness with which its instruments, in framing it, have treated the opinions of particular places. Then, again, such national influences have a providential effect in moderating the bias which the local influences of Italy may exert upon the See of St. Peter. It stands to reason that, as the Gallican Church has in it an element of France, so Rome must have an element of Italy ; and it is no prejudice to the zeal and devotion with which we submit ourselves to the Holy See to admit this plainly. It seems to me, as I have been saying, that Catholicity is not only one of the notes of the Church, but, according to the divine purposes, one of its securities. I think it would be a very serious evil, which Divine Mercy avert ! that the Church should be contracted in Europe within the range of particular nationalities. It is a great idea to introduce Latin civilization into America, and to improve the Catholics there by the energy of French Religion ; but I trust that all European races will have ever a place in the

Church, and assuredly I think that the loss of the English, not to say the German element, in its composition has been a most serious evil. And certainly, if there is one consideration more than another which should make us English grateful to Pius the Ninth, it is that, by giving us a Church of our own, he has prepared the way for our own habits of mind, our own manner of reasoning, our own tastes, and our own virtues, finding a place and thereby a sanctification, in the Catholic Church.

There is only one other subject, which I think it necessary to introduce here, as bearing upon the vague suspicions which are attached in this country to the Catholic Priesthood. It is one of which my accuser says much, the charge of reserve and economy. He founds it in no slight degree on what I have said on the subject in my History of the Arians, and in a note upon one of my Sermons in which I refer to it. The principle of Reserve is also advocated by an admirable writer in two numbers of the Tracts for the Times.

Now, as to the Economy itself, I leave the greater part of what I have to say to an Appendix. Here I will but say that it is founded upon the words of our Lord, "Cast not your pearls before swine;" and it was observed by the early Christians more or less in their intercourse with the heathen populations among whom they lived. In the midst of the abominable idolatries and impurities of that fearful time, they could not do otherwise. But the rule of the Economy, at least as I have explained and recommended it, did not go beyond (1) the concealing the truth when we could do so

without deceit, (2) stating it only partially, and (3) representing it under the nearest form possible to a learner or inquirer, when he could not possibly understand it exactly. I conceive that to draw angels with wings is an instance of the third of these economical modes; and to avoid the question, "Do Christians believe in a Trinity?" by answering, "They believe in only one God," would be an instance of the second. As to the first, it is hardly an Economy, but comes under what is called the "*Disciplina Arcani*." The second and third economical modes Clement calls *lying*; meaning that a partial truth is in some sense a lie, and so also is a representative truth. And this, I think, is about the long and the short of the ground of the accusation which has been so violently urged against me, as being a patron of the Economy.

Of late years I have come to think, as I believe most writers do, that Clement meant more than I have said. I used to think he used the word "lie" as an hyperbole, but I now believe that he, as other early Fathers, thought that, under certain circumstances, it was lawful to tell a lie. This doctrine I never maintained, though I used to think, as I do now, that the theory of the subject is surrounded with considerable difficulty; and it is not strange that I should say so, considering that great English writers simply declare that in certain extreme cases, as to save life, honour, or even property, a lie is allowable. And thus I am brought to the direct question of truth, and the truthfulness of Catholic priests generally in their dealings with the world, as bearing on the general question of their honesty, and their internal belief in their religious professions.

It would answer no purpose, and it would be departing from the line of writing which I have been observing all along, if I entered into any formal discussion on the subject ; what I shall do here, as I have done in the foregoing pages, is to give my own testimony on the matter in question, and there to leave it. Now first I will say, that, when I became a Catholic, nothing struck me more at once than the English out-spoken manner of the Priests. It was the same at Oscott, at Old Hall Green, at Ushaw ; there was nothing of that smoothness, or mannerism, which is commonly imputed to them, and they were more natural and unaffected than many an Anglican clergyman. The many years, which have passed since, have only confirmed my first impression. I have ever found it in the priests of this Diocese ; did I wish to point out a straightforward Englishman, I should instance the Bishop, who has, to our great benefit, for so many years presided over it.

And next, I was struck, when I had more opportunity of judging of the Priests, by the simple faith in the Catholic Creed and system of which they always gave evidence, and which they never seemed to feel, in any sense at all, to be a burden. And now that I have been in the Church nineteen years, I cannot recollect hearing of a single instance in England of an infidel priest. Of course there are men from time to time, who leave the Catholic Church for another religion, but I am speaking of cases, when a man keeps a fair outside to the world and is a hollow hypocrite in his heart.

I wonder that the self-devotion of our priests does not strike Protestants in this point of view. What

do they gain by professing a Creed, in which, if my assailant is to be believed, they really do not believe? What is their reward for committing themselves to a life of self-restraint and toil, and after all to a premature and miserable death? The Irish fever cut off between Liverpool and Leeds thirty priests and more, young men in the flower of their days, old men who seemed entitled to some quiet time after their long toil. There was a bishop cut off in the North; but what had a man of his ecclesiastical rank to do with the drudgery and danger of sick calls, except that Christian faith and charity constrained him? Priests volunteered for the dangerous service. It was the same on the first coming of the cholera, that mysterious, awe-inspiring infliction. If priests did not heartily believe in the Creed of the Church, then I will say that the remark of the Apostle had its fullest illustration:—"If in this life only we have hope in Christ, we are of all men most miserable." What could support a set of hypocrites in the presence of a deadly disorder, one of them following another in long order up the forlorn hope, and one after another perishing? And such, I may say, in its substance, is every Mission-Priest's life. He is ever ready to sacrifice himself for his people. Night and day, sick or well himself, in all weathers, off he is, on the news of a sick call. The fact of a parishioner dying without the Sacraments through his fault is terrible to him; why terrible, if he has not a deep absolute faith, which he acts upon with a free service? Protestants admire this, when they see it; but they do not seem to see as clearly, that it excludes the very notion of hypocrisy.

Sometimes, when they reflect upon it, it leads them to remark on the wonderful discipline of the Catholic priesthood; they say that no Church has so well ordered a clergy, and that in that respect it surpasses their own; they wish they could have such exact discipline among themselves. But is it an excellence which can be purchased? is it a phenomenon which depends on nothing else than itself, or is it an effect which has a cause? You cannot buy devotion at a price. "It hath never been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar, the merchants of Meran, none of these have known its way." What then is that wonderful charm, which makes a thousand men act all in one way, and infuses a prompt obedience to rule, as if they were under some stern military compulsion? How difficult to find an answer, unless you will allow the obvious one, that they believe intensely what they profess!

I cannot think what it can be, in a day like this, which keeps up the prejudice of this Protestant country against us, unless it be the vague charges which are drawn from our books of Moral Theology; and with a notice of the work in particular which my accuser especially throws in our teeth, I shall in a very few words bring these observations to a close.

St. Alfonso Liguori, it cannot be denied, lays down that an equivocation, that is, a play upon words, in which one sense is taken by the speaker, and another sense intended by him for the hearer, is allowable if there is a just cause, that is, in an extreme case, and

may even be confirmed by an oath. I shall give my opinion on this point as plainly as any Protestant can wish; and therefore I avow at once that in this department of morality, much as I admire the high points of the Italian character, I like the English character better; but, in saying so, I am not, as will be seen, saying anything disrespectful to St. Alfonso, who was a lover of truth, and whose intercession I trust I shall not lose, though, on the matter under consideration, I follow other guidance in preference to his.

Now I make this remark first:—great English authors, Jeremy Taylor, Milton, Paley, Johnson, men of very distinct schools of thought, distinctly say, that under certain extreme circumstances it is allowable to tell a lie. Taylor says: "To tell a lie for charity, to save a man's life, the life of a friend, of a husband, of a prince, of a useful and a public person, hath not only been done at all times, but commended by great and wise and good men. Who would not save his father's life, at the charge of a harmless lie, from persecutors or tyrants?" Again, Milton says: "What man in his senses would deny, that there are those whom we have the best grounds for considering that we ought to deceive,—as boys, madmen, the sick, the intoxicated, enemies, men in error, thieves? I would ask, by which of the commandments is a lie forbidden? You will say, by the ninth. If then my lie does not injure my neighbour, certainly it is not forbidden by this commandment." Paley says: "There are falsehoods, which are not lies, that is, which are not criminal." Johnson: "The general rule is, that truth should never

be violated ; there must, however, be some exceptions. If, for instance, a murderer should ask you which way a man is gone."

Now, I am not using these instances as an *argumentum ad hominem* : but this is the use to which I put them :—

1. First, I have set down the distinct statements of Taylor, Milton, Paley, and Johnson ; now, would anyone give ever so little weight to these statements, in forming a real estimate of the veracity of the writers, if they now were alive ? Were a man, who is so fierce with St. Alfonso, to meet Paley or Johnson to-morrow in society, would he look upon him as a liar, a knave, as dishonest and untrustworthy ? I am sure he would not. Why then does he not deal out the same measure to Catholic priests ? If a copy of Scavini, which speaks of equivocation as being in a just cause allowable, be found in a student's room at Oscott, not Scavini himself, but the unhappy student, who has what a Protestant calls a bad book in his possession, is judged for life unworthy of credit. Are all Protestant text-books at the University immaculate ? Is it necessary to take for gospel every word of Aristotle's Ethics, or every assertion of Hey or Burnett on the Articles ? Are text-books the ultimate authority, or are they manuals in the hands of a lecturer, and the groundwork of his remarks ? But, again, let us suppose, not the case of a student, or of a professor, but of Scavini himself, or of St. Alfonso ; now here again I ask, if you would not scruple in holding Paley for an honest man, in spite of his defence of lying, why do you scruple at St. Alfonso ? I am perfectly sure that you would not scruple at Paley personally ; you might not agree with

him ; but you would call him a bold thinker : then why should St. Alfonso's person be odious to you, as well as his doctrine ?

Now I wish to tell you why you are not afraid of Paley ; because, you would say, when he advocated lying, he was taking *extreme cases*. You would have no fear of a man who you knew had shot a burglar dead in his own house, because you know you are *not* a burglar ; so you would not think that Paley had a habit of telling lies in society, because in the case of a cruel alternative he thought it the lesser evil to tell a lie. Then why do you show such suspicion of a Catholic theologian, who speaks of certain extreme cases in which an equivocation in a penitent cannot be visited by his confessor as if it were a sin ? for this is the exact point of the question.

But again, why does Paley, why does Jeremy Taylor, when no practical matter is before him, lay down a maxim about the lawfulness of lying, which will startle most readers ? The reason is plain. He is forming a theory of morals, and he must treat every question in turn as it comes. And this is just what St. Alfonso or Scavini is doing. You only try your hand yourself at a treatise on the rules of morality, and you will see how difficult the work is. What is the *definition* of a lie ? Can you give a better than that it is a sin against justice, as Taylor and Paley consider it ? but, if so, how can it be a sin at all, if your neighbour is not injured ? If you do not like this definition, take another ; and then, by means of that, perhaps you will be defending St. Alfonso's equivocation. However, this is what I insist upon ; that St. Alfonso, as Paley,

is considering the different portions of a large subject, and he must, on the subject of lying, give his judgment, though on that subject it is difficult to form any judgment which is satisfactory.

But further still: you must not suppose that a philosopher or moralist uses in his own case the licence which his theory itself would allow him. A man in his own person is guided by his own conscience; but in drawing out a system of rules he is obliged to go by logic, and follow the exact deduction of conclusion from conclusion, and be sure that the whole system is coherent and one. You hear of even immoral or irreligious books being written by men of decent character; there is a late writer who says that David Hume's sceptical works are not at all the picture of the man. A priest may write a treatise which would be called really lax on the subject of lying, which might come under the condemnation of the Holy See, as some treatises on that score have been condemned, and yet in his own person be a rigorist. And, in fact, it is notorious from St. Alfonso's Life, that he, who has the repute of being so lax a moralist, had one of the most scrupulous and anxious of consciences himself. Nay, further than this, he was originally in the Law, and on one occasion he was betrayed into the commission of what seemed like a deceit, though it was an accident; and that was the very occasion of his leaving the profession and embracing the religious life.

The account of this remarkable occurrence is told us in his Life:—

“Notwithstanding he had carefully examined over and over the details of the process, he was completely

mistaken regarding the sense of one document, which constituted the right of the adverse party. The advocate of the Grand Duke perceived the mistake, but he allowed Alfonso to continue his eloquent address to the end without interruption; as soon, however, as he had finished, he rose, and said with cutting coolness, 'Sir, the case is not exactly what you suppose it to be: if you will review the process, and examine this paper attentively, you will find there precisely the contrary of all you have advanced.' 'Willingly,' replied Alfonso, without hesitating; 'the decision depends on this question—whether the fief were granted under the law of Lombardy, or under the French Law.' The paper being examined, it was found that the Grand Duke's advocate was in the right. 'Yes,' said Alfonso, holding the paper in his hand, 'I am wrong, I have been mistaken.' A discovery so unexpected, and the fear of being accused of unfair dealing, filled him with consternation, and covered him with confusion, so much so, that every one saw his emotion. It was in vain that the President Caravita, who loved him, and knew his integrity, tried to console him, by telling him that such mistakes were not uncommon, even among the first men at the bar. Alfonso would listen to nothing, but, overwhelmed with confusion, his head sunk on his breast, he said to himself, 'World, I know you now; courts of law, never shall you see me again!' And turning his back on the assembly, he withdrew to his own house, incessantly repeating to himself, 'World, I know you now.' What annoyed him most was, that having studied and re-studied the process during a whole month, without having discovered this important

flaw, he could not understand how it had escaped his observation."

And this is the man who is so flippantly pronounced to be a patron of lying.

But, in truth, a Catholic theologian has objects in view which men in general little compass; he is not thinking of himself, but of a multitude of souls, sick souls, sinful souls, carried away by sin, full of evil, and he is trying with all his might to rescue them from their miserable state; and, in order to save them from more heinous sins, he tries, to the full extent that his conscience will allow him to go, to shut his eyes to such sins, as are, though sins, yet lighter in character or degree. He knows perfectly well that, if he is as strict as he would wish to be, he shall be able to do nothing at all with the run of men; so he is as indulgent with them as ever he can be. Let it not be for an instant supposed, that I allow of the maxim of doing evil that good may come; but, keeping clear of this, there is a way of winning men from greater sins by winking for the time at the less, or at mere improprieties or faults; and this is the key to the difficulty which Catholic books of moral theology so often cause to the Protestant. They are intended for the Confessor, and Protestants view them as intended for the Preacher.

2. And I observe upon Taylor, Milton, and Paley thus: What would a Protestant clergyman say to me, if I accused him of teaching that a lie was allowable; and, if when he asked for my proof, I said in reply that Taylor and Milton so taught? Why, he would sharply retort, "*I am not bound by Taylor or Milton*"; and if I went on urging that "*Taylor was one of his*

authorities," he would answer that Taylor was a great writer, but great writers were not therefore infallible. This is pretty much the answer which I make, when I am considered in this matter a disciple of St. Alfonso.

I plainly and positively state, and without any reserve, that I do not at all follow this holy and charitable man in this portion of his teaching. There are various schools of opinion allowed in the Church: and on this point I follow others. I follow Cardinal Gerdil, and Natalis Alexander, nay, St. Augustine. I will quote one passage from Natalis Alexander:—"They certainly lie, who utter the words of an oath, without the will to swear or bind themselves: or who make use of mental reservations and *equivocations* in swearing, since they signify by words what they have not in mind, contrary to the end for which language was instituted—viz., as signs of ideas. Or they mean something else than the words signify in themselves and the common custom of speech." And, to take an instance: I do not believe any priest in England would dream of saying, "My friend is not here"; meaning, "He is not in my pocket or under my shoe." Nor should any consideration make me say so myself. I do not think St. Alfonso would in his own case have said so; and he would have been as much shocked at Taylor and Paley, as Protestants are at him.


And now, if Protestants wish to know what our real teaching is, as on other subjects, so on that of lying, let them look, not at our books of casuistry, but at our catechisms. Works on pathology do not give the best insight into the form and the harmony of the human

frame; and, as it is with the body, so is it with the mind. The Catechism of the Council of Trent was drawn up for the express purpose of providing preachers with subjects for their sermons; and, as my whole work has been a defence of myself, I may here say that I rarely preach a Sermon, but I go to this beautiful and complete Catechism to get both my matter and my doctrine. There we find the following notices about the duty of veracity:—

“ ‘Thou shalt not bear false witness,’ etc.: let attention be drawn to two laws contained in this commandment:—the one, forbidding false witness; the other bidding, that removing all pretence and deceits, we should measure our words and deeds by simple truth, as the Apostle admonished the Ephesians of that duty in these words: ‘Doing truth in charity, let us grow in Him through all things.’

“To deceive by a lie in joke or for the sake of compliment, though to no one there accrues loss or gain in consequence, nevertheless is altogether unworthy: for thus the Apostle admonishes, ‘Putting aside lying, speak ye truth.’ For therein is great danger of lapsing into frequent and more serious lying, and from lies in joke men gain the habit of lying, whence they gain the character of not being truthful. And thence again, in order to gain credit to their words, they find it necessary to make a practice of swearing.

“Nothing is more necessary than truth of testimony, in those things, which we neither know ourselves, nor can allowably be ignorant of, on which point there is extant that maxim of St. Augustine’s; Whoso conceals the truth, and whoso puts forth a lie, each is guilty;



the one because he is not willing to do a service, the other because he has a wish to do a mischief.

"It is lawful at times to be silent about the truth, but out of a court of law; for in court, when a witness is interrogated by the judge according to law, the truth is wholly to be brought out.

"Witnesses, however, must beware, lest, from overconfidence in their memory, they affirm for certain, what they have not verified.

"In order that the faithful may with more good will avoid the sin of lying, the Parish Priest shall set before them the extreme misery and turpitude of this wickedness. For, in holy writ, the devil is called the father of a lie; for, in that he did not remain in Truth, he is a liar, and the father of a lie. He will add, with the view of ridding men of so great a crime, the evils which follow upon lying; and, whereas they are innumerable, he will point out [at least] the sources and the general heads of these mischiefs and calamities, viz. 1. How great is God's displeasure and how great His hatred of a man who is insincere and a liar. 2. What security there is that a man who is specially hated by God may not be visited by the heaviest punishments. 3. What more unclean and foul, as St. James says, than . . . that a fountain by the same jet should send out sweet water and bitter? 4. For that tongue, which just now praised God, next, as far as in it lies, dishonours Him by lying. 5. In consequence, liars are shut out from the possession of heavenly beatitude. 6. That too is the worst evil of lying, that that disease of the mind is generally incurable.

"Moreover, there is this harm too, and one of vast

extent, and touching men generally, that by insincerity and lying faith and truth are lost, which are the firmest bonds of human society, and, when they are lost, supreme confusion follows in life, so that men seem in nothing to differ from devils.

“Lastly, the Parish Priest will set those right who excuse their insincerity and allege the example of wise men, who, they say, are used to lie for an occasion. He will tell them, what is most true, that the wisdom of the flesh is death. He will exhort his hearers to trust in God, when they are in difficulties and straits, nor to have recourse to the expedient of a lie.

“They who throw the blame of their own lie on those who have already by a lie deceived them, are to be taught that men must not revenge themselves, nor make up for one evil by another.” . . .

There is much more in the Catechism to the same effect, and it is of universal obligation; whereas the decision of a particular author in morals need not be accepted by any one.

To one other authority I appeal on this subject, which commands from me attention of a special kind, for they are the words of a Father. They will serve to bring my work to a conclusion.

“St. Philip,” says the Roman Oratorian who wrote his Life, “had a particular dislike of affectation both in himself and others, in speaking, in dressing, or in any thing else.

“He avoided all ceremony which savoured of worldly compliment, and always showed himself a great stickler for Christian simplicity in every thing; so that, when he

had to deal with men of worldly prudence, he did not very readily accommodate himself to them.

"And he avoided, as much as possible, having any thing to do with *two-faced persons*, who did not go simply and straightforwardly to work in their transactions.

"*As for liars, he could not endure them, and he was continually reminding his spiritual children, to avoid them as they would a pestilence.*"

These are the principles on which I have acted before I was a Catholic; these are the principles which, I trust, will be my stay and guidance to the end.

I have closed this history of myself with St. Philip's name upon St. Philip's feast-day; and, having done so, to whom can I more suitably offer it, as a memorial or affection and gratitude, than to St. Philip's sons, my dearest brothers of this House, the Priests of the Birmingham Oratory, AMBROSE ST. JOHN, HENRY AUSTIN MILLS, HENRY BITTLESTON, EDWARD CASWALL, WILLIAM PAINE NEVILLE, and HENRY IGNATIUS DUDLEY RYDER? who have been so faithful to me; who have been so sensitive of my needs; who have been so indulgent to my failings; who have carried me through so many trials; who have grudged no sacrifice, if I asked for it; who have been so cheerful under discouragements of my causing; who have done so many good works, and let me have the credit of them;—with whom I have lived so long, with whom I hope to die.

And to you especially, dear AMBROSE ST. JOHN; whom God gave me, when He took every one else

away; who are the link between my old life and my new; who have now for twenty-one years been so devoted to me, so patient, so zealous, so tender; who have let me lean so hard upon you; who have watched me so narrowly; who have never thought of yourself, if I was in question.

And in you I gather up and bear in memory those familiar affectionate companions and counsellors, who in Oxford were given to me, one after another, to be my daily solace and relief; and all those others, of great name and high example, who were my thorough friends, and showed me true attachment in times long past; and also those many young men, whether I knew them or not, who have never been disloyal to me by word or by deed; and of all these, thus various in their relations to me, those more especially who have since joined the Catholic Church.

And I earnestly pray for this whole company, with a hope against hope, that all of us, who once were so united, and so happy in our union, may even now be brought at length, by the power of the Divine Will, into One Fold and under One Shepherd.

May 26, 1864.

In Festo Corp. Christi.



APPENDIX.

ANSWER IN DETAIL TO MR. KINGSLEY'S ACCUSATIONS.

IN proceeding now, according to the engagement with which I entered upon my undertaking, to examine in detail the Pamphlet which has been written against me, I am very sorry to be obliged to say, that it is as slovenly and random and futile in its definite charges, as it is iniquitous in its method of Disputation. And now I proceed to show this without any delay; and shall consider in order,

1. My Sermon on the Apostolical Christian.
2. My Sermon on Wisdom and Innocence.
3. The Anglican Church.
4. The Lives of the English Saints.
5. Ecclesiastical Miracles.
6. Popular Religion.
7. The Economy.
8. Lying and Equivocation.

1. MY SERMON ON "THE APOSTOLICAL CHRISTIAN,"
BEING THE 19TH OF "SERMONS ON SUBJECTS OF
THE DAY."

This writer says, "What Dr. Newman means by Christians . . . he has not left in doubt;" and then, quoting a passage from this Sermon which speaks of "the humble monk

and the holy nun" being "Christians after the very pattern given us in Scripture," he observes, "This is his *definition* of Christians."—p. 281.

This is not the case. I have neither given a definition, nor implied one, nor intended one; nor could I, either now or in 1843-4, or at any time, allow of the particular definition he ascribes to me. As if all Christians must be monks or nuns!

What I have said is, that monks and nuns are patterns of Christian perfection; and that Scripture itself supplies us with this pattern. Who can deny this? Who is bold enough to say that St. John Baptist, who, I suppose, is a Scripture Character, is not a pattern-monk; and that Mary, who "sat at our Lord's feet," was not a pattern-nun? and "Anna too, who served God with fastings and prayers night and day?" Again, what is meant but this by St. Paul's saying, "It is good for a man not to touch a woman?" and, when speaking of the father or guardian of a young girl, "He that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better?" And what does St. John mean but to praise virginity, when he says of the hundred forty and four thousand on Mount Sion, "These are they which were not defiled with women, for they are virgins?" And what else did our Lord mean, when He said, "There be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it?"

He ought to know his logic better; I have said that "monks and nuns find their pattern in Scripture:" he adds, *Therefore* I hold all Christians are monks and nuns,

This is Blot *one*.

Now then for Blot *two*.

"Monks and nuns the *only* perfect Christians . . . what more?"—p. 281.

A second fault in logic. I said no more than that monks and nuns were perfect Christians: he adds, *Therefore*

"monks and nuns are the *only* perfect Christians." Monks and nuns are *not* the only perfect Christians; I never thought so or said so, now or at any other time.

P. 312. "In the Sermon . . . monks and nuns are spoken of as the *only true* Bible Christians." This, again, is not the case. What I said is, that "monks and nuns are Bible Christians;" it does not follow, nor did I mean, that "all Bible Christians are monks and nuns." Bad logic again. Blot *three*.

2. MY SERMON ON "WISDOM AND INNOCENCE," BEING THE 20TH OF "SERMONS ON SUBJECTS OF THE DAY."

This writer says, p. 280, about my Sermon 20, "By the world appears to be signified, especially, the Protestant public of these realms."

He also asks, p. 286, "Why was it preached? . . . to insinuate, that the admiring young gentlemen, who listened to him, stood to their fellow-countrymen in the relation of the early Christians to the heathen Romans? or that Queen Victoria's Government was to the Church of England, what Nero's or Dioclesian's was to the Church of Rome? It may have been so."

May or may not, it wasn't. He insinuates, what not even with his little finger does he attempt to prove." Blot *four*.

He asserts, p. 281, that I said in the Sermon in question, that "Sacramental Confession and the celibacy of the clergy are 'notes' of the Church." And, just before, he puts the word "notes" in inverted commas, as if it was mine. That is, he garbles. It is *not* mine. Blot *five*.

He says that I "*define* what I mean by the Church in

two 'notes' of her character." I do not define, or dream of defining.

1. He says that I teach that the celibacy of the clergy enters into the *definition* of the Church. I do no such thing; that is the blunt truth. Define the Church by the celibacy of the clergy! why, let him read 1 Tim iii.; there he will find that bishops and deacons are spoken of as married. How, then, could I be the dolt to say or imply that the celibacy of the clergy was a part of the definition of the Church? Blot *six*.

And again in p. 312, "In the Sermon a celibate clergy is made a note of the Church." Thus the untruth is repeated. Blot *seven*.

2. And now for Blot *eight*. Neither did I say that "Sacramental confession" was "a note of the Church." Nor is it. Nor could I with any eogency have brought this as an argument against the Church of England, for the Church of England has retained Confession, nay, Sacramental Confession. No fair man can read the form of Absolution in the Anglican Prayer in the Visitation of the Sick, without seeing that that Church *does* sanction and provide for Confession and Absolution. If that form does not contain the profession of a grave Sacramental act, words have no meaning. The form is almost in the words of the Roman form; and, by the time that this Clergyman has succeeded in explaining it away, he will have also got skill enough to explain away the Roman form; and if he did but handle my words with that latitude with which he interprets his own formularies, he would prove that, instead of my being superstitious and frantic, I was the most Protestant of preachers and the most latitudinarian of thinkers. It would be charity in him, in his reading of my words, to use some of that power of evasion, of which he shows himself such a master in his dealing with his own Prayer Book. Yet he has the assurance at p. 286 to ask, "Why was the Sermon preached? to insinuate that a Church which had sacra-

mental confession and a celibate clergy was the only true Church?"

"Why?" I will tell the reader, *why*; and with this view will speak, first of the contents of the Sermon, then of its subject, then of its circumstances.

1. It was one of the last six Sermons which I wrote when I was an Anglican. It was one of the five Sermons I preached in St. Mary's between Christmas and Easter, 1843, the year when I gave up my Living. The MS. of the Sermon is destroyed; but I believe, and my memory too bears me out, as far as it goes, that the sentence in question about Celibacy and Confession *was not preached at all*. The Volume, in which this Sermon is found, was published *after* that I had given up St. Mary's, when I had no call on me to restrain the expression of any thing which I might hold: and I state an important fact about it in the Advertisement, which this truth-loving writer *suppresses*. Blot *nine*.

My words, which stared him in the face, are as follows:—
 "In preparing [these Sermons] for publication, *a few words and sentences* have in several places been *added*, which will be found to express more *of private or personal opinion*, than it was expedient to introduce into the *instruction* delivered in Church to a parochial Congregation. Such introduction, however, seems unobjectionable in the case of compositions, which are *detached* from the sacred place and service to which they once belonged, and *submitted to the reason* and judgment of the general reader."

• This Volume of Sermons then cannot be criticized at all as *preachments*; they are *essays*; essays of a man who, at the time of publishing them, was *not* a preacher. Such passages, as that in question, are just the very ones which I added *upon* my publishing them. I always was on my guard in the pulpit of saying any thing which looked towards Rome; and therefore all his rhetoric about my "disciples," "admiring young gentlemen who listened to

me," "fanatic and hot-headed young men, who hung upon my every word," becomes simple rubbish.

I have more to say on this point. This writer says, p. 286, "I know that men used to suspect Dr. Newman,—I have been inclined to do so myself,—of *writing a whole Sermon, not for the sake of the text or of the matter*, but for the sake of one simple passing hint,—one phrase, one epithet." Can there be a plainer testimony borne to the practical character of my Sermons at St. Mary's than this gratuitous insinuation? Many a preacher of Tractarian doctrine has been accused of not letting his parishioners alone, and of teasing them with his private theological notions. You would gather from the general tone of this Writer that that was my way. Every one who was in the habit of hearing me, knows that it wasn't. This Writer either knows nothing about it, and then he ought to be silent; or he does know, and then he ought to speak the truth. Others spread the same report twenty years ago as he does now, and the world believed that my Sermons at St. Mary's were full of red-hot Tractarianism. Then strangers came to hear me preach, and were astonished at their own disappointment. I recollect the wife of a great prelate from a distance coming to hear me, and then expressing her surprise to find that I preached nothing but a plain humdrum Sermon. I recollect how, when on the Sunday before Commemoration one year, a number of strangers came to hear me, and I preached in my usual way, residents in Oxford, of high position, were loud in their satisfaction that on a great occasion, I had made a simple failure, for after all there was nothing in the Sermon to hear. Well, but they were not going to let me off, for all my commonsense view of duty. Accordingly, they got up the charitable theory which this Writer revives. They said that there was a double purpose in those plain addresses of mine, and that my Sermons were never so artful as when they seemed common-place; that there were sentences which redeemed their apparent simplicity and

quietness. So they watched during the delivery of a Sermon, which to them was too practical to be useful, for the concealed point of it, which they could at least imagine, if they could not discover. "Men used to suspect Dr. Newman," he says, "of writing a *whole* Sermon, *not* for the sake of *the text or of the matter*, but for the sake of . . . *one* phrase, *one* epithet, *one* little barbed arrow, which, as he *swept magnificently* past on the stream of his calm eloquence, *seemingly* unconscious of all presences, save those unseen, he delivered unheeded," etc., p. 286. 'To all appearance, he says, I was "unconscious of all presences;" so this kind Writer supplies the true interpretation of this unconsciousness. He is not able to deny that "the *whole* Sermon" had the *appearance* of being "*for the sake of the text and matter*," therefore he suggests that perhaps it wasn't. And then he emptily talks of the "magnificent sweep of my eloquence," and my "oratoric power." Did he forget that the Sermon of which he thus speaks can be read by others as well as him? Now, the sentences are as short as Aristotle's, and as grave as Bishop Butler's. It is written almost in the condensed style of Tract 90. Eloquence there is none. I put this down as Blot *ten*.

2. And now as to the subject of the Sermon. The series of which the Volume consists are such Sermons as are, more or less, exceptions to the rule which I ordinarily observed, as to the subjects which I introduced into the pulpit of St. Mary's. They are not purely ethical or doctrinal. They were for the most part caused by circumstances of the day or of the time, and they belong to various years. One was written in 1832, two in 1836, two in 1838, five in 1840, five in 1841, four in 1842, seven in 1843. Many of them are engaged on one subject, viz. in viewing the Church in its relation to the world. By the world was meant, not simply those multitudes which were not in the Church, but the existing body of human society, whether in the Church or not, whether Catholics, Protestants, Greeks, or Mahome-

ians, theists or idolaters, as being ruled by principles, maxims, and instincts of their own, that is, of an unregenerate nature, whatever their supernatural privileges might be, greater or less, according to their form of religion. This view of the relation of the Church to the world as taken apart from questions of ecclesiastical politics, as they may be called, is often brought out in my Sermons. Two occur to me at once; No. 3 of my Plain Sermons, which was written in 1829, and No. 15 of my Third Volume, written in 1835. Then, on the other hand, by Church I meant,—in common with all writers connected with the Tract Movement, whatever their shades of opinion, and with the whole body of English divines, except those of the Puritan or Evangelical School,—the whole of Christendom, from the Apostles' time till now, whatever their later divisions into Latin, Greek, and Anglican. I have explained this view of the subject above at pp. 147-150 of this Volume. When then I speak, in the particular Sermon before us, of the members, or the rulers, or the action of "the Church," I mean neither the Latin, nor the Greek, nor the English, taken by itself, but of the whole Church as one body: of Italy as one with England, of the Saxon or Norman as one with the Caroline Church. *This* was specially the one Church, and the points in which one branch or one period differed from another were not and could not be Notes of the Church, because Notes necessarily belonged to the whole of the Church every where and always.

This being my doctrine as to the relation of the Church to the world, I laid down in the Sermon three principles concerning it, and there left the matter. The first is, that Divine Wisdom had framed for its action, laws which man, if left to himself, would have antecedently pronounced to be the worst possible for its success, and which in all ages have been called by the world, as they were in the Apostles' days, "foolishness;" that man ever relies on, physical and material force, and on carnal inducements,—as Mahomet

with his sword and his houris, or indeed almost as that theory of religion, called, since the Sermon was written, "muscular Christianity;" but that our Lord, on the contrary, has substituted meekness for haughtiness, passiveness for violence, and innocence for craft: and that the event has shown the high wisdom of such an economy, for it has brought to light a set of natural laws, unknown before, by which the seeming paradox that weakness should be stronger than might, and simplicity than worldly policy, is readily explained.

Secondly, I said that men of the world, judging by the event, and not recognizing the secret causes of the success, viz. a higher order of natural laws,—natural, though their source and action were supernatural, (for "the meek inherit the earth," by means of a meekness which comes from above,)—these men, I say, concluded, that the success which they witnessed must arise from some evil secret which the world had not mastered,—by means of magic, as they said in the first ages, by cunning as they say now. And accordingly they thought that the humility and inoffensiveness of Christians, or of Churchmen, was a mere pretence and blind to cover the real causes of that success, which Christians could explain and would not; and that they were simply hypocrites.

Thirdly, I suggested that shrewd ecclesiastics, who knew very well that there was neither magic nor craft in the matter, and, from their intimate acquaintance with what actually went on within the Church, discerned what were the real causes of its success, were of course under the temptation of substituting reason for conscience, and, instead of simply obeying the command, were led to do good that good might come, that is, to act *in order* to their success, and not from a motive of faith. Some, I said, did yield to the temptation more or less, and their motives became mixed; and in this way the world in a more subtle shape has got into the Church; and hence it has come to pass, that, looking at its history from first to last, we cannot

possibly draw the line between good and evil there, and say either that every thing is to be defended, or some things to be condemned. I expressed the difficulty, which I supposed to be inherent in the Church, in the following words. I said, "*Priestcraft has ever been considered the badge, and its imputation is a kind of Note of the Church; and in part indeed truly, because the presence of powerful enemies, and the sense of their own weakness, has sometimes tempted Christians to the abuse, instead of the use of Christian wisdom, to be wise without being harmless; but partly, nay, for the most part, not truly, but slanderously, and merely because the world called their wisdom craft, when it was found to be a match for its own numbers and power.*" This passage he has partly garbled, partly omitted. Blot eleven.

Such is the substance of the Sermon: and as to the main drift of it, it was this; that I was, there and elsewhere, scrutinizing the course of the Church as a whole, as if philosophically, as an historical phenomenon, and observing the laws on which it was conducted. Hence the Sermon, or Essay as it more truly is, is written in a dry and unimpassioned way: it shows as little of human warmth of feeling, I repeat, as a Sermon of Bishop Butler's. Yet, under that calm exterior there was a deep and keen sensitiveness, as I shall now proceed to show.

3. If I mistake not, it was written with a secret thought about myself. • Every one preaches according to his frame of mind, at the time of preaching. One heaviness especially oppressed me at that season, which this Writer, twenty years afterwards, has set himself with a good will to renew: it arose from the sense of the base calumnies which were thrown upon me on all sides. In this trouble of mind I gained, while I reviewed the history of the Church, at once an argument and a consolation. My argument was this: if I, who knew my own innocence, was so blackened by party prejudice, perhaps those high rulers and those servants

of the Church, in the many ages which intervened between the early Nicene times and the present, who were laden with such grievous accusations, were innocent also; and this reflection served to make me tender towards those great names of the past, to whom weaknesses or crimes were imputed, and reconciled me to difficulties in ecclesiastical proceedings, which there were no means now of properly explaining. And the sympathy thus excited for them, re-acted on myself, and I found comfort in being able to put myself under the shadow of those who had suffered as I was suffering, and who seemed to promise me their recompense, since I had a fellowship in their trial. In a letter to my Bishop at the time of Tract 90, part of which I have quoted, I said that I had ever tried to "keep innocency;" and now two years had passed since then, and men were louder and louder in heaping on me the very charges, which this Writer repeats out of my Sermon, of "fraud and cunning," "craftiness and deceitfulness," "double-dealing," "priestcraft," of being "mysterious, dark, subtle, designing," when I was all the time conscious to myself, in my degree, and after my measure, of "sobriety, self-restraint, and control of word and feeling." I had had experience how my past success had been imputed to "secret management;" and how, when I had shown surprise at that success, that surprise again was imputed to "deceit;" and how my honest heartfelt submission to authority had been called, as it was called in a colonial Bishop's charge, "mystic humility;" and how my silence was called an "hypocrisy;" and my faithfulness to my clerical engagements a secret correspondence with the enemy. And I found a way of destroying my sensitiveness about these things which jarred upon my sense of justice, and otherwise would have been too much for me, by the contemplation of a large law of the Divine Dispensation, and found myself more and more able to bear in my own person a present trial, of which in my past writings I had expressed an anticipation.

. For thus feeling and thus speaking this Writer has the

charitableness and the decency to call me "Mawworm." "I found him telling Christians," he says, "that they will always seem 'artificial,' and 'wanting in openness and manliness'; that they will always be 'a mystery' to the world; and that the world will always think them rogues; and bidding them glory in what the world (that is, the rest of their fellow-countrymen) disown, and say with Mawworm, 'I like to be despised.' . . . How was I to know that the preacher . . . was utterly blind to the broad meaning and the plain practical result of a Sermon like this delivered before fanatic and hot-headed young men, who hung upon his every word?"—p. 287. Hot-headed young men! why, man, you are writing a Romance. You think the scene is Alexandria or the Spanish main, where you may let your imagination play revel to the extent of inveracity. It is good luck for me that the scene of my labours was not at Moscow or Damascus. Then I might be one of your ecclesiastical Saints, of which I sometimes hear in conversation, but with whom, I am glad to say, I have no personal acquaintance. Then you might ascribe to me a more deadly craft than mere quibbling and lying; in Spain I should have been an Inquisitor, with my rack in the background; I should have had a concealed dagger in Sicily; at Venice I should have brewed poison; in Turkey I should have been the Sheik-el-Islam with my bowstring; in Khorassan I should have been a veiled Prophet. "Fanatic young men!" Why he is writing out the list of a Dramatis Personæ; "guards, conspirators, populace," and the like. He thinks I was ever moving about with a train of Capulets at my heels. "Hot-headed fanatics, who hung on my every word!" If he had taken to write a history, and not a play, he would have easily found out, as I have said, that from 1841 I had severed myself from the younger generation of Oxford, that Dr. Pusey and I had then closed our theological meetings at his house, that I had brought my own weekly evening parties to an end, that I preached only by fits and starts at St. Mary's, so that the attendance of young men

was broken up, that in those very weeks from Christmas till over Easter, during which this Sermon was preached, I was but five times in the pulpit there. He would have known, that it was written at a time when I was shunned rather than sought, when I had great sacrifices in anticipation, when I was thinking much of myself; that I was ruthlessly tearing myself away from my own followers, and that, in the musings of that Sermon, I was at the very utmost only delivering a testimony in my behalf for time to come, not sowing my rhetoric broadcast for the chance of present sympathy. Blot *twelve*.

I proceed: he says at p. 287. "I found him actually using of such [prelates], (and, as I thought, of himself and his party likewise), the words, 'They yield outwardly; to assent inwardly were to betray the faith. Yet they are called deceitful and double-dealing, because they do as much as they can, not more than they may.'" This too is a proof of my duplicity! Let this writer go with some one else, just a little further than he has gone with me; and let him get into a court of law for libel; and let him be convicted; and let him still fancy that his libel, though a libel, was true, and let us then see whether he will not in such a case "yield outwardly," without assenting internally; and then again whether we should please him, if we called him "deceitful and double-dealing," because "he did as much as he could, not more than he ought to do." But Tract 90 will supply a real illustration of what I meant. I yielded to the Bishops in outward act, viz. in not defending the Tract, and in closing the Series; but, not only did I not assent inwardly to any condemnation of it, but I opposed myself to the proposition of a condemnation on the part of authority. Yet I was then by the public called "deceitful and double-dealing" as this Writer calls me now, "because I did as much as I felt I could do, and not more than I felt I could honestly do." Many were the publications of the day and the private letters which accused me of shuffling, because I

closed the Series of Tracts, yet kept the Tracts on sale, as if I ought to comply not only with what my Bishop asked, but with what he did not ask, and perhaps did not wish. However, such teaching, according to this Writer, was likely to make young men suspect, that truth was not a virtue for its own sake, but only for the sake of "the spread of Catholic opinions," and the "salvation of their own souls;" and that "cunning was the weapon which heaven had allowed to them to defend themselves against the persecuting Protestant public."—p. 287. Blot *thirteen*.

And now I draw attention to another point. He says at p. 287, "How was I to know that the preacher . . . did not foresee that [fanatic and hot-headed young men] would think that they obeyed him, by becoming affected, artificial, sly, shifty, ready for concealments and *equivocations*?" "How should he know!" What! I suppose that we are to think every man a knave till he is proved not to be such. Know! had he no friend to tell him whether I was "affected" or "artificial" myself? Could he not have done better than impute *equivocations* to me, at a time when I was in no sense answerable for the *amphibologia* of the Roman casuists? Has he a single fact which belongs to me personally or by profession to couple my name with equivocation in 1843? "How should he know" that I was not sly, smooth, artificial, non-natural! he should know by that common manly frankness, if he had it, by which we put confidence in others, till they are proved to have forfeited it; he should know it by my own words in that very Sermon, in which I say it is best to be natural, and that reserve is at best but an unpleasant necessity. I say, "I do not deny that there is something very engaging in a frank and unpretending manner; some persons have it more than others; in *some persons it is a great grace*. But it must be recollected that I am speaking of *times of persecution and oppression* to Christians, such as the text foretells; and then surely frankness will become nothing else than indignation at the oppressor, and vehement speech,

if it is permitted. Accordingly, as persons have deep *feelings*, so they will find the necessity of self-control, lest they should say what they ought not." He omits these words. I call, then, this base insinuation that I taught equivocation, Blot the *fourteenth*.

Lastly, he sums up thus: "If [Dr. Newman] would . . . persist (as in this Sermon) in dealing with matters dark, offensive, doubtful, sometimes actually forbidden, at least according to the notions of the great majority of English Churchmen; if he would always do so in a tentative, paltering way, seldom or never letting the world know how much he believed, how far he intended to go; if, in a word, his method of teaching was a suspicious one, what wonder if the minds of men were filled with suspicions of him?"—p. 288.

Now first he is speaking of my Sermons; where, then, is his proof that in my Sermons I dealt in matters dark, offensive, doubtful, actually forbidden? he has said nothing in proof that I have not been able flatly to deny.

"Forbidden according to the notions of the great majority of English Churchmen." I should like to know what opinions, beyond those which relate to the Creed, *are* held by the "majority of English Churchmen:"—are his own? is it not perfectly well known, that "the great majority" think of him and his views with a feeling which I will not describe, because it is not necessary for my argument? So far is certain, that he has not the majority with him.

"In a tentative, paltering way." The word "paltering" I reject, as vague; as to "tentative," he must show that I was tentative in my Sermons; and he has eight volumes to look through. As to the ninth, my University Sermons, of course I was "tentative;" but not because "I would seldom or never let the world know how much I believed, or how far I intended to go;" but because in deep subjects, which had not been fully investigated, I said as much as I believed, and about as far as I could go; and a man cannot do more; and I account no man to be a philosopher who

* attempts to do more. How long am I to have the office of merely negating assertions which are but supported by former assertions, in which John is ever helping Tom, and the elephant stands upon the tortoise? This is Blot *fifteen*.

3.—THE ANGLICAN CHURCH.

This Writer says:—"If there is, as there is, a strong distrust of certain Catholics, it is restricted to the proselytizing priests among them; and especially to those, who, like Dr. Newman, have turned round upon their mother Church, (I had almost said their mother country,) with contumely and slander."—p. 289.

No one has a right to make a charge, without at least an attempt to prove what he says; but this Writer is consistent with himself. From the time that he first spoke of me in the Magazine, *when* has he ever even professed to give evidence of any sort for any one of his charges, from his own sense of propriety, and without being challenged on the point? After the sentence which I have been quoting, and another like it, he coolly passes on to Tract 90! • Blot *sixteen*; but I shall dwell on it awhile, for its own sake.

Now I have been bringing out my mind in this Volume on every subject which has come before me; and therefore I am bound to state plainly what I feel and have felt, since I was a Catholic, about the Anglican Church. I said, in a former page, that, on my conversion, I was not conscious of any change in me of thought or feeling, as regards matters of doctrine; this, however, was not the case as regards some matters of fact, and, unwilling as I am to give offence to religious Anglicans, I am bound to confess that I felt a great change in my view of the Church of England. I cannot tell how soon there came on me,—but very soon,—an extreme astonishment that I had ever imagined it to be a portion of the Catholic Church. For the first time, I looked at it from without, and (as I should myself say) saw it as it was.

Forthwith I could not get myself to see in it anything else, than what I had so long fearfully suspected, from as far back as 1836,—a mere national institution. As if my eyes were suddenly opened, so I saw it—spontaneously, apart from any definite act of reason or any argument; and so I have seen it ever since. I suppose, the main cause of this lay in the contrast which was presented to me by the Catholic Church. Then I recognized at once a reality which was quite a new thing with me. Then I was sensible that I was not making for myself a Church by an effort of thought; I needed not to make an act of faith in her; I had not painfully to force myself into a position, but my mind fell back upon itself in relaxation and in peace, and I gazed at her almost passively as a great objective fact. I looked at her;—at her rites, her ceremonial, and her precepts; and I said, “This *is* a religion;” and then, when I looked back upon the poor Anglican Church, for which I had laboured so hard, and upon all that appertained to it, and thought of our various attempts to dress it up doctrinally and esthetically, it seemed to me to be the veriest of nonentities. Vanity of vanities, all is vanity! How can I make a record of what passed within me, without seeming to be satirical? But I speak plain, serious words. As people call me credulous for acknowledging Catholic claims, so they call me satirical for disowning Anglican pretensions; to them it *is* credulity, to them it *is* satire; but it is not so in me. What they think exaggeration, I think truth. I am not speaking of the Anglican Church in any disdain, though to them, I seem contemptuous. To them of course it is “Aut Cæsar aut nullus,” but not to me. It may be a great creation, though it be not divine, and this is how I judge of it. Men, who abjure the divine right of kings, would be very indignant, if on that account they were considered disloyal. And so I recognize in the Anglican Church a time-honoured institution, of noble historical memories, a monument of ancient wisdom, a momentous arm of political strength, a great national organ, a source of vast popular advantage, and, to a certain

point, a witness and teacher of religious truth. I do not think that, if what I have written about it since I have been a Catholic, be equitably considered as a whole, I shall be found to have taken any other view than this; but that it is something sacred, that it is an oracle of revealed doctrine, that it can claim a share in St. Ignatius or St. Cyprian, that it can take the rank, contest the teaching, and stop the path of the Church of St. Peter, that it can call itself "the Bride of the Lamb," this is the view of it which simply disappeared from my mind on my conversion, and which it would be almost a miracle to reproduce. "I went by, and lo! it was gone; I sought it, but its place could nowhere be found;" and nothing can bring it back to me. And, as to its possession of an episcopal succession from the time of the Apostles, well, it may have it, and, if the Holy See ever so decided, I will believe it, as being the decision of a higher judgment than my own; but, for myself, I must have St. Philip's gift, who saw the sacerdotal character on the forehead of a gaily-attired youngster, before I can by my own wit acquiesce in it, for antiquarian arguments are altogether unequal to the urgency of visible facts. Why is it that I must pain dear friends by saying so, and kindle a sort of resentment against me in the kindest of hearts? but I must, though to do it be not only a grief to me, but most impolitic at the moment. Anyhow, this is my mind; and, if to have it, if to have betrayed it, before now, involuntarily by my words or my deeds, if on a fitting occasion, as now, to have avowed it, if all this be a proof of the justice of the charge brought against me of having "turned round upon my Mother-Church with contumely and slander," in this sense, but in no other sense, do I plead guilty to it without a word in extenuation.

In no other sense surely; the Church of England has been the instrument of Providence in conferring great benefits on me; had I been born in Dissent, perhaps I should never have been baptized; had I been born an English Presbyterian, perhaps I should never have known our Lord's

divinity; had I not come to Oxford, perhaps I never should have heard of the visible Church, or of Tradition, or other Catholic doctrines. And as I have received so much good from the Anglican Establishment itself, can I have the heart, or rather the want of charity, considering that it does for so many others, what it has done for me, to wish to see it overthrown? I have no such wish while it is what it is, and while we are so small a body. Not for its own sake, but for the sake of the many congregations to which it ministers, I will do nothing against it. While Catholics are so weak in England, it is doing our work; and, though it does us harm in a measure, at present the balance is in our favour. What our duty would be at another time and in other circumstances, supposing, for instance, the Establishment lost its dogmatic faith, or at least did not preach it, is another matter altogether. In secular history we read of hostile nations having long truces, and renewing them from time to time, and that seems to be the position the Catholic Church may fairly take up at present in relation to the Anglican Establishment.

Doubtless the National Church has hitherto been a serviceable breakwater against doctrinal errors, more fundamental than its own. How long this will last in the years now before us, it is impossible to say, for the Nation drags down its Church to its own level; but still the National Church has the same sort of influence over the Nation that a periodical has upon the party which it represents, and my own idea of a Catholic's fitting attitude towards the National Church in this its supreme hour, is that of assisting and sustaining it, if it be in our power, in the interest of dogmatic truth. I should wish to avoid everything, except under the direct call of duty, which went to weaken its hold upon the public mind, or to unsettle its establishment, or to embarrass and lessen its maintenance of those great Christian and Catholic principles and doctrines which it has up to this time successfully preached.

I say, "except under the call of duty;" and this exception,

I am obliged to admit, is not a slight one; it is one which necessarily places a bar to any closer relation between it and ourselves, than that of an armed truce. For, in the first place, it stands to reason that even a volume, such as this has been, exerts an influence adverse to the Establishment,—at least in the case of many minds; and this I cannot avoid, though I have sincerely attempted to keep as wide of controversy in the course of it, as ever I could. And next I cannot deny, what must be ever a very sore point with Anglicans, that, if any Anglican comes to me after careful thought and prayer, and with deliberate purpose, and says, “I believe in the Holy Catholic Church, and that your Church and yours alone is it, and I demand admittance into it,” it would be the greatest of sins in me to reject such a man, as being a distinct contravention of our Lord’s maxim, “Freely ye have received, freely give.”

I have written three volumes which may be considered controversial; *Loss and Gain*, in 1847; *Lectures on Difficulties felt by Anglicans in submitting to the Catholic Church* in 1850; and *Lectures on the present Position of Catholics in England* in 1851. And though I have neither time nor need to go into the matter minutely, a few words will suffice for some general account of what has been my object and my tone in these works severally.

Of these three, the *Lectures on the “Position of Catholics”* have nothing to do with the Church of England, as such; they are directed against the Protestant or Ultra-Protestant Tradition on the subject of Catholicism since the time of Queen Elizabeth, in which parties indeed in the Church of England have largely participated, but which cannot be confused with Anglican teaching itself. Much less can that Tradition be confused with the doctrine of the Laudian or of the Tractarian School. I owe nothing to Protestantism; and I spoke against it even when I was an Anglican, as well as in these Catholic Lectures. If I spoke in them against the Church Established, it was because, and so far as, at

the time when they were delivered, the Establishment took a violent part against the Catholic Church, on the basis of the Protestant Tradition. Moreover, I had never as an Anglican been a lover of the actual Establishment; Hurrell Froude's *Remains*, in which it is called an "incubus" and "Upas Tree," will stand in evidence, as for him, so for me; for I was one of the Editors. What I said even as an Anglican, it is not strange that I said when I was not. Indeed I have been milder in my thoughts of the Establishment ever since I have been a Catholic than before, and for an obvious reason;—when I was an Anglican, I viewed it as repressing a higher doctrine than its own; and now I view it as keeping out a lower and more dangerous.

Then as to my *Lectures on Anglican Difficulties*. Neither were these formally directed against the National Church. They were addressed to the "Children of the Movement of 1833," to impress upon them, that, whatever was the case with others, their duty at least was to become Catholics, since Catholicism was the real scope and issue of that Movement. "There is but one thing," I say, "that forces me to speak. . . . It will be a miserable thing for you and for me, if I have been instrumental in bringing you but half-way, if I have co-operated in removing your invincible ignorance, but am able to do no more."—p. 5. Such being the drift of the Volume, the reasoning directed against the Church of England goes no further than this, that it had no claims whatever on such of its members as were proceeding onwards with the Movement into the Catholic Church.

Lastly, as to *Loss and Gain*: it is the story, simply ideal, of the conversion of an Oxford man. Its drift is to show how little there is in Anglicanism to satisfy and retain a young and earnest heart. In this Tale, all the best characters are sober Church-of-England people. No Tractarians proper are introduced: and this is noted in the Advertisement: "No *proper* representative is intended in this Tale, of the religious opinions, which had lately so much influence in

the University of Oxford." There *could* not be such in the Tale, without the introduction of friends, which was impossible in its very notion. But, since the scene was to be laid during the very years, and at the head-quarters, of Tractarianism, some expedient was necessary in order to meet what was a great difficulty. My expedient was the introduction of what may be called Tractarians *improper*; and I took them the more readily, because, though I knew that such there were, I knew none of them personally. I mean such men as I used to consider of "the gilt-gingerbread school," from whom I expected little good, persons whose religion lay in ritualism or architecture, and who "played at Popery" or at Anglicanism. I repeat I knew no such men, because it is one thing to desire fine churches and ceremonies, (which of course I did myself,) and quite another thing to desire these and nothing else; but at that day there was in some quarters, though not in those where I had influence, a strong movement in the esthetic direction. Doubtless I went too far in my apprehension of such a movement: for one of the best, and most devoted and hard-working Priests I ever knew was the late Father Hutchinson, of the London Oratory, and I believe it was architecture that directed his thoughts towards the Catholic Church. However, I had in my mind an external religion which was inordinate; and, as the men who were considered instances of it, were personally unknown to me, even by name, I introduced them, under imaginary representatives, in Loss and Gain, and that, in order to get clear of Tractarians proper; and of the three men, whom I have introduced, the Anglican is the best. In like manner I introduced two "gilt-gingerbread" young ladies, who were ideal, absolutely, utterly, without a shred of concrete existence about them; and I introduced them with the remark that they were "really kind charitable persons," and "*by no means* put forth as a *type* of a class," that "among such persons were to be found the gentlest spirits and the tenderest hearts," and that "these sisters had open hands, if they had not wise

heads," but that "they did not know much of matters ecclesiastical, and they knew less of themselves."

It has been said, indeed, I know not to what extent, that I introduced my friends or partisans into the Tale; this is utterly untrue. Only two cases of this misconception have come to my knowledge, and I at once denied each of them outright; and I take this opportunity of denying generally the truth of all other similar charges. No friend of mine, no one connected in any way with the Movement, entered into the composition of any one of the characters. Indeed, putting aside the two instances which have been distinctly brought before me, I have not even any sort of suspicion who the persons are, whom I am thus accused of introducing.

Next, this writer goes on to speak of 'Tract 90; a subject of which I have treated at great length in a former passage of this narrative, and, in consequence, need not take up again now.

• 4. SERIES OF LIVES OF THE ENGLISH SAINTS.

I have given the history of this publication above at vol. ii., pp. 70-72. It was to have consisted of almost 300 Lives, and I was to have been the Editor. It was brought to an end, before it was well begun, by the act of friends who were frightened at the first Life printed, the Life of St. Stephen Harding. Thus I was not responsible except for the first two numbers; and the Advertisements distinctly declared this. I had just the same responsibility about the other Lives, that my assailant had, and not a bit more. However, it answers his purpose to consider me responsible.

Next, I observe, that his delusion about "hot-headed fanatic young men" continues: here again I figure with my strolling company. "They said," he observes, "what they believed; at least, what they had been taught to believe

that they ought to believe. And who had taught them? Dr. Newman can best answer that question," p. 291. Well, I will do what I can to solve the mystery.

Now as to the juvenile writers in the proposed series. One was my friend Mr. Bowden, who in 1843 was a man of 46 years old; he was to have written *St. Boniface*. Another was Mr. Johnson, a man of 42; he was to have written *St. Aldelm*. Another was the author of *St. Augustine*: let us hear something about him from this writer:—

"Dr. Newman," he says, "might have said to the Author of the Life of St. Augustine, when he found him, in *the heat and haste of youthful fanaticism*, outraging historic truth and the law of evidence, 'This must not be.'"—p. 292.

Good. This juvenile was past 40,—well, say 39. Blot *seventeen*. "This must not be." "This is what I ought to have said, it seems! And then, you see, I have not the talent, and never had, of some people, for lecturing my equals, much less men twenty years older than myself.

But again, the author of *St. Augustine's Life* distinctly says in his Advertisement, "*No one but himself* is responsible for the way in which these materials have been used." Blot *eighteen*.

Thirty-three Lives were actually published. Out of the whole number this writer notices *three*. Of these one is "charming;" therefore I am not to have the benefit of it. Another "outrages historic truth and the law of evidence;" therefore "it was notoriously sanctioned by Dr. Newman." And the third was "one of the most offensive," and Dr. Newman must have formally connected himself with it in "a moment of amiable weakness."—p. 293. What even-handed justice is here! Blot *nineteen*.

But to return to the juvenile author of *St. Augustine*:—"I found," says the writer, "the Life of *St. Augustine* saying, that, though the pretended visit of *St. Peter* to Eng-

land wanted *historic evidence*, 'yet it has undoubtedly been received as a *pious opinion* by the Church at large, as we learn from the often-quoted words of St. Innocent I. (who wrote A.D. 416) that St. Peter was instrumental in the conversion of the West generally.'—p. 292. He brings this passage against me (with which, however, I have nothing more to do than he has) as a great misdemeanour; but let us see what his criticism is worth. "And this sort of argument," continues the passage, "though it ought to be kept *quite distinct from* documentary and historic proof, will *not be without its effect* on devout minds," etc. I should have thought this a very sober doctrine, viz. that we must not confuse together two things quite distinct from each other, criticism and devotion, proof and opinion,—that a *devout* mind will hold *opinions* which it cannot demonstrate by "historic proof." What, I ask, is the harm of saying this? Is this my Assailant's definition of opinion, "a thing which *can* be proved?" I cannot answer for him, but I can answer for men in general. Let him read Sir David Brewster's "More Worlds than One";—this principle, which is so shocking to my assailant, is precisely the argument of Sir David's book; he tells us that the plurality of worlds *cannot* be *proved*, but *will* be *received* by religious men. He asks, p. 229, "If the stars are *not* suns, for what conceivable *purpose* were they created?" and then he lays down dogmatically, p. 254, "There is no *opinion*, *out of* the region of *pure demonstration*, more universally *cherished* than the doctrine of the Plurality of worlds." And in his Title-page he styles this "opinion" "the *creed* of the philosopher and the *hope* of the Christian." If Brewster may bring devotion into Astronomy, why may not my friend bring it into History? and that the more, when he actually declares that it ought to be kept *quite distinct* from history, and by no means assumes that he is an historian because he is a hagiographer; whereas, somehow or other, Sir David does seem to me to show a zeal greater than becomes a *savant*, and to assume that he himself is a theologian because he is

an astronomer. This writer owes Sir David as well as me an apology. Blot *twenty*.

He ought to wish his original charge against me in the Magazine dead and buried; but he has the good sense and good taste to revive it again and again. This is one of the places which he has chosen for it. Let him then, just for a change, substitute Sir David Brewster for me in his sentence; Sir David has quite as much right to the compliment as I have, as far as this *Life of St. Augustine* is concerned. Then he will be saying, that, because Sir David teaches that the belief in more worlds than one is a pious opinion, and not a demonstrated fact, he "does not care for truth for its own sake, or teach men to regard it as a virtue," p. 21. Blot *twenty-one*.

However, he goes on to give in this same page one other evidence of my disregard of truth. The author of *St. Augustine's Life* also asks the following question: "*On what evidence do we put faith in the existence of St. George, the patron of England?*" Upon such, assuredly, as an acute critic or skilful pleader might easily scatter to the winds; the belief of prejudiced or credulous witnesses, the unwritten record of empty pageants and bauble decorations. On the side of scepticism might be exhibited a powerful array of suspicious legends and exploded acts. Yet, *after all, what Catholic is there but would count it a profaneness to question the existence of St. George?*" On which my assailant observes, "When I found Dr. Newman allowing his disciples . . . in page after page, in *Life after Life*, to talk nonsense of this kind which is not only sheer Popery, but saps the very foundation of historic truth, was it so wonderful that I conceived him to have taught and thought like them?" p. 293, that is, to have taught lying.

Well and good; here again take a parallel; not St. George, but Lycurgus.

Mr. Grote says: "Plutarch begins his biography of

Lycurgus with the following ominous words: 'Concerning the lawgiver Lycurgus, we can assert *absolutely nothing*, which is not controverted. There are different stories in respect to his birth, his travels, his death, and also his mode of proceeding, political as well as legislative: least of all is the time in which he lived agreed on.' And this exordium *is but too well borne out* by the unsatisfactory nature of the accounts which we read, not only in Plutarch himself, but in those other authors, out of whom we are obliged to make up our idea of the memorable Lycurgian system."—Greece, vol. ii. p. 455. But Bishop Thirlwall says, "Experience proves that *scarcely any amount of variation*, as to the time or circumstances of a fact, in the authors who record it, *can be a sufficient ground* for doubting its reality."—Greece, vol. i. p. 332.

Accordingly, my assailant is virtually saying of the latter of these two historians, "When I found the Bishop of St. David's talking nonsense of this kind, which saps the very foundation of historic truth," was it "hasty or far-fetched" to conclude "that he did not care for truth for its own sake, or teach his disciples to regard it as a virtue?" p. 21. Nay, further, the Author of St. Augustine is no more a disciple of mine, than the Bishop of St. David's is of my Assailant's, and therefore the parallel will be more exact if I accuse this Professor of History of *teaching* Dr. Thirlwall not to care for truth, as a virtue, for its own sake. Blot *twenty-two*.

• It is hard on me to have this dull, profitless work, but I have pledged myself;—so now for St. Walburga.

• Now will it be believed that this Writer suppresses the fact that the miracles of St. Walburga are treated by the author of her Life as mythical? yet that is the tone of the whole composition. This Writer can notice it in the Life of St. Neot, the first of the three lives which he criticizes; these are his words: "Some of them, the writers, for instance, of Volume 4, which contains, among others, a charming life of St. Neot, treat the stories openly as legends

And myths, and tell them as they stand, without asking the reader, or themselves, to believe them altogether. The method is harmless enough, if the legends had stood alone; but dangerous enough, when they stand side by side with stories told in earnest, like that of St. Walburga."—p. 22.

Now, first, that the miraculous stories *are* treated, in the Life of St. Walburga, as legends and myths. Throughout, the miracles and extraordinary occurrences are spoken of as "said" or "reported;" and the suggestion is made that, even though they occurred, they might have been after all natural. Thus, in one of the very passages which my Assailant quotes, the author says, "Illuminated men feel the privileges of Christianity, and to them the evil influence of Satanic power is horribly discernible, like the Egyptian darkness which could be felt; and *the only way to express* their keen perception of it is *to say*, that they *see* upon the countenances of the slaves of sin, *the* marks, and lineaments, and stamp of the evil one; and [that] they *smell* with their nostrils the horrible fumes that arise from their *vices* and uncleansed *heart*," etc., p. 78. This introduces St. Sturme and the gambolling Germans; what does it mean but that "the intolerable scent" was nothing physical, or strictly miraculous, but the horror, parallel to physical distress, with which the Saint was affected, from his knowledge of the state of their souls? My assailant is a lucky man, if mental pain has never come upon him with a substance and a volume, as forcible as if it were bodily.

And so in like manner, the Author of the Life says, as "this writer actually has quoted him, "a story *was told and believed*," p. 94. "One evening, *says her history*," p. 87. "Another incident *is thus related*," p. 88. "Immediately, *says Wülthard*," p. 91. "A vast number of other cases are *recorded*," p. 92. And there is a distinct intimation that they may be myths, in a passage which this Assailant himself quotes, "All these have the *character* of a gentle mother correcting the idleness and faults of careless and thoughtless children with tenderness."—p. 95. I think the criticism

which he makes upon this Life is one of the most wanton passages in his Pamphlet. The Life is beautifully written, full of poetry, and, as I have said, bears on its very surface the profession of a legendary and mythical character. Blot *twenty-three*.

In saying all this, I have no intention whatever of implying that miracles did not illustrate the Life of St. Walburga; but neither the Author nor I have bound ourselves to the belief of certain instances in particular. My Assailant, in the passage which I just now quoted from him, made some distinction, which was apparently intended to save St. Neot, while it condemned St. Walburga. He said that legends are "dangerous enough, when they stand side by side with stories told in earnest like St. Walburga." He will find he has here Dr. Milman against him, as he has already had Sir David Brewster, and the Bishop of St. David's. He accuses me of having "outraged historic truth and the law of evidence," because friends of mine have considered that, though opinions need not be convictions, nevertheless that legends may be connected with history: now, on the contrary, let us hear the Dean of St. Paul's:—

"*History, to be true, must condescend to speak the language of legend; the belief of the times is part of the record of the times; and, though there may occur what may baffle its more calm and searching philosophy, it must not disdain that which was the primal, almost universal, motive of human life.*"—Latin. Christ., vol. i. p. 388. Dr. Milman's decision justifies me in putting this down as Blot *twenty-four*.

However, there is one miraculous account for which this writer makes me directly answerable, and with reason; and with it I shall conclude my reply to his criticisms on the "Lives of the English Saints." It is the medicinal oil which flows from the relics of St. Walburga.

Now, as I shall have occasion to remark under my next Head, these two questions among others occur, in judging

of a miraculous story; viz. whether the matter of it is extravagant, and whether it is a fact. And first, it is plain there is nothing extravagant in this report of the relics having a supernatural virtue; and for this reason, because there are such instances in Scripture, and Scripture cannot be extravagant. For instance, a man was restored to life by touching the relics of the Prophet Eliseus. The sacred text runs thus:—"And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha. And, when the man was let down, and *touched the bones of Elisha, he revived*, and stood upon his feet." Again, in the case of an inanimate substance, which had touched a living Saint: "And God wrought *special miracles* by the hands of Paul; so that *from his body* were brought unto the sick *handkerchiefs or aprons* and *the diseases departed from them*." And again in the case of a pool: "An *Angel went down* at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, *was made whole of whatsoever disease* he had." 2 Kings [4 Kings] xiii. 20, 21. Acts xix. 11, 12. John v. 4. Therefore there is nothing *extravagant* in the *character* of the miracle.

The main question then (I do not say the only remaining question, but the main question) is the *matter of fact*:—is there an oil flowing from St. Walburga's tomb, which is medicinal? To this question I confined myself in the Preface to the Volume. Of the accounts of *medieval* miracles, I said that there was no *extravagance* in their *general character*, but I could not affirm that there was always *evidence* for them. I could not simply accept them as *facts*, but I could not reject them in their *nature*; they *might* be true, for they were not impossible: but they were *not proved* to be true, because there was not trustworthy testimony. However, as to St. Walburga I made *one*

exception, the fact of the medicinal oil, since for that miracle there was distinct and successive testimony. And then I went on to give a chain of witnesses. It was my duty to state what those witnesses said in their very words; and I did so; they were in Latin, and I gave them in Latin. One of them speaks of the "sacrum oleum" flowing "de membris ejus virgineis, maximè tamen pectoralibus;" and I so printed it;—if I had left it out, this sweet-tempered Writer would have accused me of an "economy." I gave the testimonies in full, tracing them from the Saint's death. I said, "She is one of the principal Saints of her age and country." Then I quoted Basnage, a Protestant, who says, "Six writers are extant, who have employed themselves in relating the deeds or miracles of Walburga." Then I said that her "renown was not the mere natural *growth* of ages, but begins with the very century of the Saint's death." Then I observed that only two miracles seem to have been "distinctly reported of her as occurring in her lifetime; and they were handed down apparently by tradition." Also, that they are said to have commenced about A.D. 777. Then I spoke of the medicinal oil as having testimony to it in 893, in 1306, after 1450, in 1615, and in 1620. Also, I said that Mabillon seems not to have believed some of her miracles; and that the earliest witness had got into trouble with his Bishop. And so I left it, as a question to be decided by evidence, not deciding any thing myself.

What was the harm of all this? but my Critic, has muddled it together in a most extraordinary manner, and I am far from sure that he knows himself the definite categorical charge which he intends it to convey against me. One of his remarks is, "What has become of the holy oil for the last 240 years, Dr. Newman does not say," p. 296. Of course I did not, because I did not know; I gave the evidence as I found it; he assumes that I had a point to prove, and then asks why I did not make the evidence larger than it was. I put this down as Blot *twenty-five*.

I can tell him more about it now ; the oil still flows ; I have had some of it in my possession ; it is medicinal ; some think it is so by a natural quality, others by a divine gift. Perhaps it is on the confines of both.

5. ECCLESIASTICAL MIRACLES.

What is the use of going on with this Writer's criticisms upon me, when I am confined to the dull monotony of exposing and oversetting him again and again, with a persistence, which many will think merciless, and few will have the interest to read? Yet I am obliged to do so, lest I should seem to be evading difficulties.

Now as to Miracles. Catholics believe that they happen in any age of the Church, though not for the same purposes, in the same number, or with the same evidence, as in Apostolic times. The Apostles wrought them in evidence of their divine mission ; and with this object they have been sometimes wrought by Evangelists of countries since, as even Protestants allow. Hence we hear of them in the history of St. Gregory in Pontus, and St. Martin in Gaul ; and in their case, as in that of the Apostles, they were both numerous and clear. As they are granted to Evangelists, so are they granted, though in less measure and evidence, to other holy men ; and as holy men are not found equally at all times and in all places, therefore miracles are in some places and times more than in others. And since, generally, they are granted to faith and prayer, therefore in a country in which faith and prayer abound, they will be more likely to occur, than where and when faith and prayer are not ; so that their occurrence is irregular. And further, as faith and prayer obtain miracles, so still more commonly do they gain from above the ordinary interventions of Providence ; and, as it is often very difficult to distinguish between a providence and a miracle, and there will be more providences than miracles, hence it will happen that many occurrences will be called miraculous,

which, strictly speaking, are not such, and not more than providential mercies, or what are sometimes called "graces" or "favours."

Persons, who believe all this, in accordance with Catholic teaching, as I did and do, they, on the report of a miracle, will of necessity, the necessity of good logic, be led to say, first, "It *may* be," and secondly, "But I must have *good evidence* in order to believe it." It *may* be, because miracles take place in all ages; it must be clearly *proved*, because perhaps after all it may be only a providential mercy, or an exaggeration, or a mistake, or an imposture. Well, this is precisely what I have said, which this Writer considers so irrational. I have said, as he quotes me, p. 24, "In this day, and under our present circumstances, we can only reply, that there is no reason why they should not be." Surely this is good logic, *provided* that miracles *do* occur in all ages; and so again is it logical to say, "There is nothing, *prima facie*, in the miraculous accounts in question, to repel a *properly taught* or religiously disposed mind." What is the matter with this statement? My assailant does not pretend to say *what* the matter is, and he cannot; but he expresses a rude, unmeaning astonishment. Next, I stated *what* evidence there is for the miracles of which I was speaking; what is the harm of that? He observes, "What evidence Dr. Newman requires, he makes evident at once. He at least will fear for himself, and swallow the whole as it comes."—p. 295. What random abuse is this, or, to use *his own words* of me just before, what "stuff and nonsense!" What is it I am "swallowing?" "the whole" what? the evidence? or the miracles? I have swallowed neither, nor implied any such thing. Blot *twenty six*.

But to return: I have just said that a Catholic's state of mind, of logical necessity, will be, "It *may* be a miracle, but it has to be *proved*" *What* has to be proved? 1. That the event occurred as stated, and is not a false report or an exaggeration. 2. That it is clearly miraculous, and not a

mere providence or answer to prayer within the order of nature. What is the fault of saying this? The inquiry is parallel to that which is made about some extraordinary fact in secular history. Supposing I hear that King Charles II. died a Catholic, I should say, 1. It *may* be. 2. What is your *proof*? Accordingly, in the passage which this writer quotes, I observe, "Miracles are the kind of facts proper to ecclesiastical history, just as instances of sagacity or daring, personal prowess, or crime, are the facts proper to secular history." What is the harm of this? But this writer says, "Verily his [Dr. Newman's] idea of secular history is almost as degraded as his idea of ecclesiastical," p. 295, and he ends with this muddle of an *Ipsé dixit*! Blot *twenty-seven*.

In like manner, about the Holy Coat at Treves, he says of me, "Dr. Newman . . . seems *hardly sure* of the authenticity of the Holy Coat." Why *need* I be, more than I am sure that Richard III. murdered the little princes? If I have not *means* of making up my mind one way or the other, surely my most logical course is "*not to be sure*." He continues, "Dr. Newman 'does not see *why it may not have been* what it professes to be.'" Well, is not that just what this Writer would say of a great number of the facts recorded in secular history? is it not what he would be obliged to say of much that is told us about the armour and other antiquities in the Tower of London? To this I alluded in the passage from which he quotes; but he has *garbled* that passage, and I must show it. He quotes me to this effect: "Is the Tower of London shut against sight-seers because the coats of mail or pikes there may have half-legendary tales connected with them? why then may not the country people come up in joyous companies, singing and piping, to *see* the holy coat at Treves?" On this he remarks, "To *see*, forsooth! to *worship*, Dr. Newman would have said, had he known (as I take for granted he does not) the facts of that imposture." Here, if I

understand him, he implies that the people came up, not only to see, but to worship, and that I have slurred over the fact that their coming was an act of religious homage, that is, what *he* would call "worship." Now, will it be believed that, so far from concealing this, I had carefully stated it in the sentence immediately preceding, and *he suppresses it*? I say, "The world pays civil honour to it [a jewel said to be Alfred's] on the probability; we pay *religious honour* to relics, if so be, on the probability. Is the Tower of London," I proceed, "shut," etc. Blot *twenty-eight*.

These words of mine, however, are but one sentence in a long argument, conveying the Catholic view on the subject of ecclesiastical miracles; and, as it is carefully worked out, and very much to the present point, and will save me doing over again what I could not do better or more fully now, if I set about it, I shall make a very long extract from the Lecture in which it occurs, and so bring this Head to an end.

The argument, I should first observe, which is worked out, is this, that Catholics set out with a definite religious tenet as a first principle, and Protestants with a contrary one, and that on this account it comes to pass that miracles are credible to Catholics and incredible to Protestants.

"We affirm that the Supreme Being has wrought miracles on earth ever since the time of the Apostles; Protestants deny it. Why do we affirm, why do they deny? We affirm it on a first principle, they deny it on a first principle; and on either side the first principle is made to be decisive of the question. . . . Both they and we start with the miracles of the Apostles; and then their first principle or presumption against our miracles is this, 'What God did once, He is *not* likely to do again;' while our first principle or presumption for our miracles is this; 'What God did once, He *is* likely

to do again.' They say, It cannot be supposed. He will work *many* miracles; we, It cannot be supposed He will work *few*.

"The Protestant, I say, laughs at the very idea of miracles or supernatural powers as occurring at this day; his first principle is rooted in him; he repels from him the idea of miracles; he laughs at the notion of evidence; one is just as likely as another; they are all false. Why? because of his first principle, There are no miracles since the Apostles. Here, indeed, is a short and easy way of getting rid of the whole subject, not by reason, but by a first principle which he calls reason. Yes, it *is* reason, granting his first principle is true; it is not reason, supposing his first principle is false.

"There is in the Church a vast tradition and testimony about miracles; how is it to be accounted for? If miracles *can* take place, then the *fact* of the miracle will be a natural explanation of the *report*, just as the fact of a man dying accounts satisfactorily for the news that he is dead; but the Protestant cannot so explain it, because he thinks miracles cannot take place; so he is necessarily driven, by way of accounting for the report of them, to impute that report to fraud. He cannot help himself. I repeat it; the whole mass of accusations which Protestants bring against us under this head, Catholic credulity, imposture, pious frauds, hypocrisy, priestcraft, this vast and varied superstructure of imputation, you see, all rests on an assumption, on an opinion of theirs, for which they offer no kind of proof. What then, in fact, do they say more than this, *If* Protestantism be true, you Catholics are a most awful set of knaves? Here, at least, is a most sensible and undeniable position.

"Now, on the other hand, let me take our own side of the question, and consider how we ourselves stand relatively to the charge made against us. Catholics, then, hold the mystery of the Incarnation; and the Incarnation is the most stupendous event which ever can take place on earth; and

after it and henceforth, I do not see how we can scruple at any miracle on the mere ground of its being unlikely to happen. . . . When we start with assuming that miracles are not unlikely, we are putting forth a position which lies embedded, as it were, and involved in the great revealed fact of the Incarnation. So much is plain on starting; but more is plain too. Miracles are not only not unlikely, but they are positively likely; and for this simple reason, because for the most part, when God begins, He goes on. We conceive, that when He first did a miracle, He began a series, what He commenced, He continued: what has been, will be. Surely this is good and clear reasoning. To my own mind, certainly, it is incomparably more difficult to believe that the Divine Being should do one miracle and no more, than that He should do a thousand; that He should do one great miracle only, than that he should do a multitude of lesser besides. . . . If the Divine Being does a thing once, He is, judging by human reason, likely to do it again. This surely is common sense. If a beggar gets food at a gentleman's house once, does he not send others thither after him? If you are attacked by thieves once, do you forthwith leave your windows open at night? . . . Nay, suppose you yourselves were once to see a miracle, would you not feel the occurrence to be like passing a line? would you, in consequence of it, declare, 'I never will believe another if I hear of one?' would it not, on the contrary, predispose you to listen to a new report? . . .

"When I hear the report of a miracle, my first feeling would be of the same kind as if it were a report of any natural exploit or event. Supposing, for instance, I heard a report of the death of some public man; it would not startle me, even if I did not at once credit it, for all men must die. Did I read of any great feat of valour, I should believe it, if imputed to Alexander or Cœur de Lion. Did I hear of any act of baseness, I should disbelieve it, if imputed to a friend whom I knew and loved. And so in like manner were a miracle reported to me as wrought by a

Member of Parliament, or a Bishop of the Establishment, or a Wesleyan preacher, I should repudiate the notion: were it referred to a saint, or the relic of a saint, or the intercession of a saint, I should not be startled at it, though I might not at once believe it. And I certainly should be right in this conduct, supposing my First Principle be true. Miracles to the Catholic are historical facts, and nothing short of this; and they are to be regarded and dealt with as other facts; and as natural facts, under circumstances, do not startle Protestants, so supernatural, under circumstances, do not startle the Catholic. They may, or may not have taken place in particular cases; he may be unable to determine which; he may have no distinct evidence; he may suspend his judgment, but he will say 'It is very possible;' he never will say 'I cannot believe it.'

"Take the history of Alfred; you know his wise, mild, beneficent, yet daring character, and his romantic vicissitudes of fortune. This great king has a number of stories, or, as you may call them, legends told of him. Do you believe them all? no. Do you, on the other hand, think them incredible? no. Do you call a man a dupe or a block-head for believing them? no. Do you call an author a knave or a cheat who records them? no. You go into neither extreme, whether of explicit faith or of violent reprobation. You are not so extravagant; you see that they suit his character, they may have happened: yet this is so romantic, that has so little evidence, a third is so confused in dates or in geography, that you are in matter of fact indisposed towards them. Others are probably true, others certainly. Nor do you force everyone to take your view of particular stories; you and your neighbour think differently about this or that in detail, and agree to differ. There is in the museum at Oxford, a jewel or trinket said to be Alfred's; it is shown to all comers; I never heard the keeper of the museum accused of hypocrisy or fraud for showing, with Alfred's name appended, what he might or might not himself believe to have belonged to that great king; nor did I ever see any

party of strangers who were looking at it with awe, regarded by any self-complacent bystander with scornful compassion. Yet the curiosity is not to a certainty Alfred's. The world pays civil honour to it on the probability; we pay religious honour to relics, if so be, on the probability. Is the Tower of London shut against sight-seers, because the coats of mail and pikes there may have half-legendary tales connected with them? why then may not the country people come up in joyous companies, singing and piping, to see the Holy Coat at Trèves? There is our Queen again, who is so truly and justly popular; she roves about in the midst of tradition and romance; she scatters myths and legends from her as she goes along; she is a being of poetry, and you might fairly be sceptical whether she had any personal existence. She is always at some beautiful, noble, bounteous work or other, if you trust the papers.* She is doing alms-deeds in the Highlands; she meets beggars in her rides at Windsor; she writes verses in albums, or draws sketches, or is mistaken for the housekeeper by some blind old woman, or she runs up a hill as if she were a child. Who finds fault with these things? he would be a cynic, he would be white-livered, and would have gall for blood, who was not struck with this graceful, touching evidence of the love her subjects bear her. Who could have the head, even if he had the heart, who could be so cross and peevish, who could be so solemn and perverse, as to say that some of these stories *may* be simple lies, and all of them might have stronger evidence than they carry with them? Do you think she is displeased at them? Why then should He, the Great Father, who once walked the earth, look sternly on the unavoidable mistakes of His own subjects and children in their devotion to Him and His? Even granting they mistake some cases in particular, from the infirmity of human nature and the contingencies of evidence, and fancy there is or has been a miracle here and there when there is not, though a tradition, attached to a picture, or to a shrine, or a well, be very doubtful, though one relic be sometimes mistaken for another, and St. Theo-

where stands for St. Eugenius or St. Agathocles, still, once taken into account our First Principle, that He is likely to continue miracles among us, which is as good as the Protestant's, and I do not see why He should feel much displeasure with us on account of this, or should cease to work wonders in our behalf. In the Protestant's view, indeed, who assumes that miracles never are, our thaumatology is one great falsehood; but that is *his* First Principle, as I have said so often, which he does not prove but assume. If *he*, indeed, upheld *our* system, or *we* held *his* principle, in either case he or we should be impostors; but though we should be partners to a fraud if we thought like Protestants, we surely are not if we think like Catholics.

"Such then is the answer I make to those who would urge against us the multitude of miracles recorded in our Saints' Lives and devotional works, for many of which there is little evidence, and for some next to none. We think them true in the same sense in which Protestants think the history of England true. When they say *that*, they do not mean to say that there are no mistakes, but no mistakes of consequence, none which alter the general course of history. Nor do they mean they are equally sure of every part; for evidence is fuller and better for some things than for others. They do not stake their credit on the truth of Froissart or Sully, they do not pledge themselves for the accuracy of Doddington or Walpole, they do not embrace as an Evangelist Hume, Sharon Turner, or Macaulay. And yet they do not think it necessary, on the other hand, to commence a religious war against all our historical catechisms, and abstracts, and dictionaries, and tales, and biographies, through the country; they have no call on them to amend and expurgate books of archæology, antiquities, heraldry, architecture, geography, and statistics, and to re-write our inscriptions, and to establish a censorship on all new publications for the time to come. And so as regards the miracles of the Catholic Church; if, indeed, miracles never can occur, then, indeed, impute the narratives to fraud; but till you prove they are

not likely, we shall consider the histories which have come down to us true on the whole, though in particular cases they may be exaggerated or unfounded. Where, indeed, they can certainly be proved to be false, there we shall be bound to do our best to get rid of them; but till that is clear, we shall be liberal enough to allow others to use their private judgment in their favour, as we use ours in their disparagement. For myself, lest I appear in any way to be shrinking from a determinate judgment on the claims of some of those miracles and relics, which Protestants are so startled at, and to be hiding particular questions in what is vague and general, I will avow distinctly, that, *putting out of the question the hypothesis of unknown laws of nature* (which is an evasion from the force of any proof), I think it impossible to *withstand the evidence* which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard crown at Monza; and I do not see why the Holy Coat at Trèves may not have been what it professes to be. I firmly believe that portions of the True Cross are at Rome and elsewhere, that the Crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. . . . Many men when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so, if they will; and we have a right to ask them why they do not say it of those who bow down before the Mystery of mysteries, the Divine Incarnation?"

. In my Essay on Miracles of the year 1826, I proposed three questions about a professed miraculous occurrence: 1. is it antecedently *probable*? 2. is it in its *nature* certainly miraculous? 3. has it sufficient *evidence*? These are the three heads under which I still wish to conduct the inquiry into the miracles of Ecclesiastical History.

6.—POPULAR RELIGION.

This Writer uses much rhetoric against a Lecture of mine, in which I bring out, as honestly as I can, the state of countries which have long received the Catholic Faith, and hold it by the force of tradition, universal custom, and legal establishment; a Lecture in which I give pictures, drawn principally from the middle ages, of what, considering the corruption of the human race generally, that state is sure to be,—pictures of its special sins and offences, *sui generis*, which are the result of that Faith when it is separated from Love or Charity, or of what Scripture calls a “dead faith,” of the Light shining in darkness, and the truth held in unrighteousness. The nearest approach which this Writer is able to make towards stating what I have said in this Lecture, is to state the very reverse. Observe: we have already had some instances of the haziness of his ideas concerning the “Notes of the Church.” These Notes are, as any one knows who has looked into the subject, certain great and simple characteristics, which He who founded the Church has stamped upon her in order to draw both the reason and the imagination of men to her, as being really a divine work, and a religion distinct from all other religious communities; the principal of these Notes being that she is Holy, One, Catholic, and Apostolic, as the Creed says. Now, to use his own word, he has the incredible “audacity” to say, that I have declared, not the divine characteristics of the Church, but the sins and scandals in her, to be her Notes,—as if I made God the Author of evil. He says distinctly, “Dr. Newman, with a kind of desperate audacity, *will dig forth such scandals as Notes of the Catholic Church.*” This is what I get at his hands for my honesty. Blot *twenty-nine*.

Again, he says, “[Dr. Newman uses] the blasphemy and profanity which he confesses to be so common in Catholic countries, as an argument *for*, and not *against* the ‘Catholic

Faith."—p. 304. That is, because I admit that profaneness exists in the Church, therefore I consider it a token of the Church. Yes, certainly, just as our national form of cursing is an evidence of the being of a God, and as a gallows is the glorious sign of a civilized country,—but in no other way. Blot *thirty*.

What is it that I really say? I say as follows: Protestants object that the communion of Rome does not fulfil satisfactorily the expectation which we may justly form concerning the True Church, as it is delineated in the four Notes, enumerated in the Creed; and among others, e.g. in the Note of sanctity; and they point, in proof of what they assert, to the state of Catholic countries. Now, in answer to this objection, it is plain what I might have done, if I had not had a conscience. I might have denied the fact. I might have said, for instance, that the middle ages were as virtuous, as they were believing. I might have denied that there was any violence, any superstition, any immorality, any blasphemy during them. And so as to the state of countries which have long had the light of Catholic truth, and have degenerated. I might have admitted nothing against them, and explained away every thing which plausibly told to their disadvantage. I did nothing of the kind; and what effect has this had upon this estimable critic? "Dr. Newman takes a seeming pleasure," he says, "in detailing instances of dishonesty on the part of Catholics."—p. 304. Blot *thirty-one*. Any one who knows me well, would testify that my "seeming pleasure," as he calls it, at such things, is just the impatient sensitiveness, which relieves itself by means of a definite delineation of what is so hateful to it.

However, to pass on. All the miserable scandals of Catholic countries, taken at the worst, are, as I view the matter, no argument against the Church itself; and the reason which I give in the Lecture is, that, according to the proverb, *Corruptio optimi est pessima*. The Jews could

sin in a way no other contemporary race could sin, for theirs was a sin against light; and Catholics can sin with a depth and intensity with which Protestants cannot sin. There will be more blasphemy, more hatred of God, more of diabolical rebellion, more of awful sacrilege, more of vile hypocrisy in a Catholic country than any where else, because there is in it more of sin against light. Surely, this is just what Scripture says, "Woe unto thee, Chorazin! woe unto thee, Bethsaida!" And, again, surely what is told us by religious men, say by Father Bresciani, about the present unbelieving party in Italy, fully bears out the divine text: "If, after they have escaped the pollutions of the world . . . they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them."

And what is true of those who thus openly oppose themselves to the truth, as it was true of the Evil One in the beginning, will in an analogous way be true in the case of all sin, be it of a heavier or lighter character, which is found in a Catholic country:—sin will be strangely tinged or dyed by religious associations or beliefs, and will exhibit the tragical inconsistencies of the excess of knowledge over love, or of much faith with little obedience. The mysterious battle between good and evil will assume in a Catholic country its most frightful shape, when it is not the collision of two distinct and far-separated hosts, but when it is carried on in hearts and souls, taken one by one, and when the eternal foes are so intermingled and interfused that to human eyes they seem to coalesce into a multitude of individualities. This is in course of years, the real, the hidden condition of a nation, which has been bathed in Christian ideas, whether it be a young vigorous race, or an old and degenerate; and it will manifest itself socially and historically in those characteristics, sometimes grotesque, sometimes hideous, sometimes despicable, of which we have

so many instances, medieval and modern, both in this hemisphere and in the western. It is, I say, the necessary result of the intercommunion of divine faith and human corruption.

But it has a light side as well as a dark. First, much which seems profane, is not in itself profane, but in the subjective view of the Protestant beholder. Scenic representations of our Lord's Passion are not profane to a Catholic population; in like manner, there are usages, customs, institutions, actions, often of an indifferent nature, which will be necessarily mixed up with religion in a Catholic country, because all things whatever are so mixed up. Protestants have been sometimes shocked, most absurdly as a Catholic rightly decides, at hearing that Mass is sometimes said for a good haul of fish. There is no sin here, but only a difference from Protestant customs. Other phenomena of a Catholic nation are at first mere extravagances. And then as to what is really sinful, if there be in it fearful instances of blasphemy or superstition, there are also special and singular fruits and exhibitions of sanctity; and, if the many do not seem to lead better lives for all their religious knowledge, at least they learn, as they can learn nowhere else, how to repent thoroughly and to die well.

The visible state of a country, which professes Catholicism, need not be the measure of the spiritual result of that Catholicism, at the Eternal Judgment Seat; but no one could say that that visible state was a Note that Catholicism was divine.

All this I attempted to bring out in the Lecture of which I am speaking; and that I had some success, I am glad to infer from the message of congratulation upon it, which I received at the time, from a foreign Catholic layman, of high English reputation, with whom I had not the honour of a personal acquaintance. And having given the key to the Lecture, which the Writer so wonderfully misrepresents, I pass on to another head.

7.—THE ECONOMY.

For the subject of the Economy, I shall refer to my discussion upon it in my History of the Arians, after one word about this Writer. He puts into his Title-page these words from a Sermon of mine: "It is not more than an hyperbole to say, that, in certain cases, a lie is the nearest approach to truth." This Sermon he attacks; but I do not think it necessary to defend it here, because any one who reads it, will see that he is simply incapable of forming a notion of what it is about. It treats of subjects which are entirely out of his depth; and, as I have already shown in other instances, and observed in the beginning of this Volume, he illustrates in his own person the very thing that shocks him, viz. that the nearest approach to truth, in given cases, is a lie. He does his best to make something of it, I believe; but he gets simply perplexed. He finds that it annihilates space, robs him of locomotion, almost scoffs at the existence of the earth, and he is simply frightened and cowed. He can but say "the man who wrote that sermon was already past the possibility of conscious dishonesty," p. 311. Perhaps it is hardly fair, after such a confession on his part of being fairly beat, to mark down a blot; however, let it be Blot *thirty-two*.

Then again, he quotes from me thus: "Many a theory or view of things, on which an institution is founded, or a party held together, is of the same kind (economical). Many an argument, used by zealous and earnest men, has this economical character, being not the very ground on which they act, (for they continue in the same course, though it be refuted,) yet in a certain sense, a representation of it, a proximate description of their feelings, in the shape of argument, on which they can rest, to which they can recur when perplexed, and appeal when they are questioned." He calls these "startling words," p. 309. Yet here again he illustrates their truth; for in his own case, he has

acted on them in this very controversy with the most happy exactness. Surely he referred to my Sermon on Wisdom and Innocence, when called on to prove me a liar, as "a proximate description of his feelings about me, in the shape of argument," and he has "continued in the same course, though it has been refuted." Blot *thirty-three*.

Then, as to "a party being held together by a mythical representation," or economy. Surely "Church and King," "Reform," "Non-intervention," are such symbols; or let this Writer answer Mr. Kinglake's question in his "Crimean War," "Is it true that . . . great armies were gathering, and that for the sake of the *Key* and the *Star* the peace of the nations was brought into danger?" Blot *thirty-four*.

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In the beginning of this work, pp. 303-312, I refuted his gratuitous accusation against me at p. 312, founded on my calling one of my Anglican Sermons a Protestant one: so I have nothing to do but to register it here as Blot *thirty-five*.

Then he says that I committed an economy in placing in my original title-page, that the question between him and me, was whether "Dr. Newman teaches that Truth is no virtue." It was a "wisdom of the serpentine type," since I did not add, "for its own sake." Now observe: First, as to the matter of fact, in the course of my Letters, which bore that Title-page, I printed the words "for its own sake," *five* times over. Next, pray, what kind of a virtue is that, which is *not* done for its own sake? So this, after all, is this Writer's idea of virtue! a something that is done for the sake of something *else*, a sort of expedience! He is honest, it seems, simply *because* honesty is "the best policy," and on that score it is that he thinks himself virtuous. Why, "for its own sake" enters into the very idea or defin-

tion of a virtue. Defend me from such virtuous men, as this Writer would inflict upon us! Blot *thirty-six*.

These Blots are enough just now; so I proceed to a brief sketch of what I held in 1833 upon the Economy, as a rule of practice. I wrote this two months ago; perhaps the composition is not quite in keeping with the run of this Appendix; and it is short; but I think it will be sufficient for my purpose:—

The doctrine of the *Economia*, had, as I have shown, pp. 215-219 (vol. ii.), a large signification when applied to the divine ordinances; it also had a definite application to the duties of Christians, whether clergy or laity, in preaching, in instructing or catechizing, or in ordinary intercourse with the world around them.

As Almighty God did not all at once introduce the Gospel to the world, and thereby gradually prepared men for its profitable reception, so, according to the doctrine of the early Church, it was a duty, for the sake of the heathen among whom they lived, to observe a great reserve and caution in communicating to them the knowledge of “the whole counsel of God.” This cautious dispensation of the truth, after the manner of a discreet and vigilant steward, is denoted by the word “economy.” It is a mode of acting which comes under the head of Prudence, one of the four Cardinal Virtues.

The principle of the Economy is this; that out of various courses, in religious conduct or statement, all and each *allowable antecedently and in themselves*, that ought to be taken which is most expedient and most suitable at the time for the object in hand.

Instances of its application and exercise in Scripture are such as the following:—1. Divine Providence did but gradually impart to the world in general, and to the Jews in particular, the knowledge of His will:—He is said to have “winked at the times of ignorance among the heathen;” and He suffered in the Jews divorce “because of the hard-

ness of their hearts." 2. He has allowed Himself to be represented as having eyes, ears, and hands, as having wrath, jealousy, grief, and repentance. 3. In like manner, our Lord spoke harshly to the Syro-Phœnician woman, whose daughter He was about to heal, and made as if He would go further, when the two disciples had come to their journey's end. 4. Thus too Joseph "made himself strange to his brethren," and Elisha kept silence on request of Naaman to bow in the house of Rimmon. 5. Thus St. Paul circumcised Timothy, while he cried out "Circumcision availeth not."

It may be said that this principle, true in itself, yet is dangerous, because it admits of an easy abuse, and carries men away into what becomes insincerity and cunning. This is undeniable; to do evil that good may come, to consider that the means, whatever they are, justify the end, to sacrifice truth to expedience, unscrupulousness, recklessness, are grave offences. These are abuses of the Economy. But to call them *economical* is to give a fine name to what occurs every day, independent of any knowledge of the *doctrine* of the Economy. It is the abuse of a rule which nature suggests to every one. Every one looks out for the "mollia tempora fandi," and "mollia verba" too.

Having thus explained what is meant by the Economy as a rule of social intercourse between men of different religious, or, again, political, or social views, next I go on to state what I said in the Arians.

- I say in that Volume first, that our Lord has given us the *principle* in His own words,—"Cast not your pearls before swine;" and that He exemplified it in his teaching by parables; that St. Paul expressly distinguishes between the milk which is necessary to one set of men, and the strong meat which is allowed to others, and that, in two Epistles. I say, that the Apostles in the Acts observe the same rule in their speeches, for it is a fact, that they do not preach the high doctrines of Christianity, but only "Jesus and the resurrection" or "repentance and faith." I also say, that

this is the very reason that the Fathers assign for the silence of various writers in the first centuries on the subject of our Lord's divinity. I also speak of the catechetical system practised in the early Church, and the *disciplina arcani* as regards the doctrine of the Holy Trinity, to which Bingham bears witness; also of the defence of this rule by Basil, Cyril of Jerusalem, Chrysostom, and Theodoret.

And next the question may be asked, whether I have said any thing in my Volume to *guard* the doctrine, thus laid down, from the abuse to which it is obviously exposed: and my answer is easy. Of course, had I had any idea that I should have been exposed to such hostile misrepresentations, as it has been my lot to undergo on the subject, I should have made more direct avowals than I have done of my sense of the gravity and the danger of that abuse. Since I could not foresee when I wrote, that I should have been wantonly slandered, I only wonder that I have anticipated the charge as fully as will be seen in the following extracts.

For instance, speaking of the *Disciplina Arcani*, I say:—(1) "The elementary information given to the heathen or catechuinen was *in no sense undone* by the subsequent secret teaching, which was in fact but the *filling up of a bare but correct outline*," p. 58, and I contrast this with the conduct of the Manichæans "who represented the initiatory discipline as founded on a *fiction* or hypothesis, which was to be forgotten by the learner as he made progress in the *real* doctrine of the Gospel." (2) As to allegorizing, I say that the Alexandrians erred, whenever and as far as they proceeded "to *obscure* the primary meaning of Scripture, and to *weaken the force of historical facts* and express declarations," p. 69. (3) And that they were "more open to *censure*," when, on being "*urged by objections* to various passages in the history of the Old Testament, as derogatory to the divine perfections, or to the Jewish Saints, they had *recourse to an allegorical explanation by way of answer*," p. 71. (4) I add, "*It is impossible to defend such a procedure*, which seems to imply a *want of faith* in those who had

recourse to it ;" for "God has given us *rules of right and wrong*," *ibid.* (5) Again, I say,—"*The abuse of the Economy in the hands of unscrupulous reasoners*, is obvious. *Even the honest* controversialist or teacher will find it very difficult to represent, *without misrepresenting*, what it is yet his duty to present to his hearers with caution or reserve. Here the obvious rule to guide our practice is, to be careful ever to maintain *substantial truth* in our use of the economical method," pp. 79, 80. (6) And so far from concurring at all hazards with Justin, Gregory, or Athanasius, I say, "*It is plain* [they] *were justified or not* in their Economy, according as they did or did not *practically mislead their opponents*," p. 80. (7) I proceed, "It is so difficult to hit the mark in these perplexing cases, that it is not wonderful, should these or other Fathers have failed at times, and said more or less than was proper," *ibid.* •

The Principle of the Economy is familiarly acted on among us every day. When we would persuade others, we do not begin by treading on their toes. Men would be thought rude who introduced their own religious notions into mixed society, and were devotional in a drawing-room. Have we never thought lawyers tiresome who came down for the assizes and talked law all through dinner? Does the same argument tell in the House of Commons, on the hustings, and at Exeter Hall? Is an educated gentleman never worsted at an election by the tone and arguments of some clever fellow, who, whatever his shortcomings in other respects, understands the common people? •

• As to the Catholic Religion in England at the present day, this only will I observe,—that the truest expedience is "to answer right out, when you are asked ; that the wisest economy is to have no management ; that the best prudence is not to be a coward ; that the most damaging folly is to be found out shuffling ; and that the first of virtues is to "tell truth, and shame the devil."

8. LYING AND EQUIVOCATION.

This writer says, "Though [a lie] be a sin, the fact of its being a venial one seems to have gained for it as yet a very slight penance."—p. 315. Yet he says also that Dr. Newman takes "a perverse pleasure in eccentricities," because I say that "it is better for sun and moon to drop from heaven than that one soul should tell one wilful untruth."—p. 300. That is, he first accuses us without foundation of making light of a lie; and, when he finds that we don't, then he calls us inconsistent. I have noticed these words of mine, and two passages besides, which he quotes, above at pp. 108-112. Here I will but observe on the subject of venial sin generally, that he altogether forgets our doctrine of Purgatory. This punishment may last till the day of judgment; so much for duration; then as to intensity, let the image of fire, by which we denote it, show what we think of it. Here is the expiation of venial sins. Yet Protestants, after the manner of this Writer, are too apt to play fast and loose; to blame us because we hold that sin may be venial, and to blame us again when we tell them what we think will be its punishment. Blot *thirty-seven*.

At the end of his Pamphlet he makes a distinction between the Catholic clergy and gentry in England, which I know the latter consider to be very impertinent; and he makes it apropos of a passage in one of my original letters in January. He quotes me as saying that "Catholics differ from Protestants, as to whether this or that act in particular is conformable to the rule of truth," p. 317; and then he goes on to observe, that I have "caluminated the Catholic gentry," because "there is no difference whatever, of detail or other, between their truthfulness and honour, and the truthfulness and honour of the Protestant gentry among whom they live." But again he has garbled my words; they ran thus:

"Truth is the same in itself and in substance, to Catholic and Protestant; so is purity; both virtues are to be revered

to that moral sense which is the natural possession of us all. But, when we come to the question in detail, whether this or that act in particular is conformable to the rule of truth, or again to the rule of purity, then *sometimes* there is a difference of opinion *between individuals, sometimes between schools, and sometimes between religious communions.*" I knew indeed perfectly well, and I confessed that "*Protestants think that the Catholic system, as such, leads to a lax observance of the rule of truth ;*" but I added, "I am very sorry that they should think so," and I never meant myself to grant that all Protestants were on the strict side, and all Catholics on the lax. Far from it ; there is a stricter party as well as a laxer party among Catholics, there is a laxer party as well as a stricter party among Protestants. I have already spoken of Protestant writers who in certain cases allow of lying, I have also spoken of Catholic writers who do not allow of equivocation ; when I wrote "a difference of opinion between individuals," and "between schools," I meant between Protestant and Protestant, and particular instances were in my mind. I did not say then, or dream of saying, that Catholics, priests and laity, were lax on the point of lying, and that Protestants were strict, any more than I meant to say that all Catholics were pure, and all Protestants impure ; but I meant to say that, whereas the rule of Truth is one and the same both to Catholic and Protestant, nevertheless some Catholics were lax, some strict, and again some Protestants were strict, some lax ; and I have already had opportunities of recording my own judgment on which side this Writer is *himself*, and therefore he may keep his forward vindication of "honest gentlemen and noble ladies," who, in spite of their priests, are still so truthful, till such time as he can find a worse assailant of them than I am, and they no better champion of them than himself. And as to the Priests of England, those who know them, as he does *not*, will pronounce them no whit inferior in this great virtue to the gentry, whom he says that he *does* ; and I cannot say more. Blot *thirty-eight*.

Lastly, this Writer uses the following words, which I have more than once quoted, and with a reference to them I shall end my remarks upon him. "I am henceforth," he says, "in doubt and fear, as much as an honest man can be, concerning every word Dr. Newman may write. How can I tell that I shall not be the dupe of some cunning equivocation, of one of the three kinds, laid down as permissible by the blessed St. Alfonso da Liguori and his pupils, even when confirmed with an oath . . . ?"

I will tell him why he need not fear; because he has *left out* one very important condition in the statement of St. Alfonso,—and very applicable to my own case, even if I followed St. Alfonso's view of the subject. St. Alfonso says "*ex justâ causâ*;" but our "honest man," as he styles himself, has *omitted these words*; which are a key to the whole question. Blot *thirty-nine*. Here endeth our "honest man." Now for the subject of Lying.

Almost all authors, Catholic and Protestant, admit, that *when a just cause is present*, there is some kind or other of verbal misleading, which is not sin. Even silence is, in certain cases virtually such a misleading, according to the Proverb, "Silence gives consent." Again, silence is absolutely forbidden to a Catholic, as a mortal sin, under certain circumstances, *e.g.* to keep silence, instead of making a profession of faith.

Another mode of verbal misleading, and the most direct, is actually saying the thing that is not; and it is defended on the principle that such words are not a lie, when there is a "*justa causa*," as killing is not murder in the case of an executioner.

Another ground of certain authors for saying that an untruth is not a lie where there is a just cause, is, that veracity is a kind of justice, and therefore, when we have no duty of justice to tell truth to another, it is no sin not to do so. Hence we may say the thing that is not, to children, to madmen, to men who ask impertinent questions, to those whom we hope to benefit by misleading.

Another ground, taken in defending certain untruths, *ex justâ causâ*, as if not lies, is that veracity is for the sake of society, and, if in no case we might lawfully mislead others, we should actually be doing society great harm.

Another mode of verbal misleading is equivocation or a play upon words; and it is defended on the view that to lie is to use words in a sense which they will not bear. But an equivocator uses them in a received sense, though there is another received sense, and therefore, according to this definition, he does not lie.

Others say that all equivocations are, after all, a kind of lying, faint lies or awkward lies, but still lies; and some of these disputants infer, that therefore we must not equivocate, and others that equivocation is but a half-measure, and that it is better to say at once that in certain cases untruths are not lies.*

Others will try to distinguish between evasions and equivocations; but they will be answered, that, though there are evasions which are clearly not equivocations, yet that it is difficult scientifically to draw the line between them.

To these must be added the unscientific way of dealing with lies, viz. that on a great or cruel occasion a man cannot help telling a lie, and he would not be a man, did he not tell it, but still it is wrong and he ought not to do it, and he must trust that the sin will be forgiven him, though he goes about to commit it. It is a frailty, and had better not be anticipated, and not thought of again, after it is once over. This view cannot for a moment be defended, but, I suppose, it is very common.

And now I think the historical course of thought upon the matter has been this: the Greek Fathers thought that, when there was a *justa causa*, an untruth need not be a lie. St. Augustine took another view, though with great misgiving; and, whether he is rightly interpreted or not, is the doctor of the great and common view that all untruths

are lies, and that there can be *no* just cause of untruth. In these later times, this doctrine has been found difficult to work, and it has been largely taught that, though all untruths are lies, yet that certain equivocations, when there is a just cause, are not untruths.

Further, there have been and all along through these later ages, other schools, running parallel with the above mentioned, one of which says that equivocations, etc., after all *are* lies, and another which says that there are untruths which are not lies.

And now as to the "just cause," which is the condition *sine quâ non*. The Greek Fathers make them such as these, self-defence, charity, zeal for God's honour, and the like.

St. Augustine seems to deal with the same "just causes" as the Greek Fathers, even though he does not speak of their availableness as depriving untruths, spoken with such objects, of their sinfulness. He mentions defence of life and of honour, and the safe custody of a secret. Also the Anglican writers, who have followed the Greek Fathers, in defending untruths when there is the "just cause," consider that just cause to be such as the preservation of life and property, defence of law, the good of others. Moreover, their moral rights, e.g. defence against the inquisitive, etc.

St. Alfonso, I consider, would take the same view of the "justa causa" as the Anglican divines; he speaks of it as "*quicunque finis honestus, ad servanda bona spiritui vel corpori utilia*;" which is very much the view which they take of it, judging by the instances which they give.

In all cases, however, and as contemplated by all authors, Clement of Alexandria, or Milton, or St. Alfonso, such a causa is, in fact, extreme, rare, great, or at least special. Thus the writer in the *Mélanges Théologiques* (Liège, 1852-3, p. 453) quotes Lessius: "*Si absque justa causa fiat, est abusio orationis contra virtutem veritatis, et civilem consuetudinem, etsi proprie non sit mendacium.*" That is,

the virtue of truth, and the civil custom, are the *measure* of the just cause. And so Voit, "If a man has used a reservation (restrictione non purè mentali) without a *grave* cause, he has sinned gravely." And so the author himself, from whom I quote, and who defends the Patristic and Anglican doctrine that there *are* untruths which are not lies, says, "Under the name of mental reservation theologians authorize many lies, *when there is for them a grave reason and proportionate*" i.e. to their character.—p. 459. And so St. Alfonso, in another Treatise, quotes St. Thomas to the effect, that, if from one cause two immediate effects follow, and if the good effect of that cause is *equal in value* to the bad effect (*bonus æquivalens malo*), then nothing hinders that the good may be intended and the evil permitted. From which it will follow that, since the evil to society from lying is very great, the just cause which is to make it allowable, must be very great also. And so Kenrick: "It is confessed by all Catholics that, in the common intercourse of life, all ambiguity of language is to be avoided; but it is debated whether such ambiguity is ever lawful. Most theologians answer in the affirmative, supposing a *grave cause* urges, and the [true] mind of the speaker can be collected from the adjuncts, though in fact it be not collected."

However, there are cases, I have already said, of another kind, in which Anglican authors would think a lie allowable, such as when a question is *impertinent*. Accordingly, I think the best word for embracing all the cases which would come under the "*justa causa*," is, not "*extreme*," but "*special*;" and I say the same as regards St. Alfonso; and therefore, above in pp. 138 and 140, whether I speak of St. Alfonso or Paley, I should have used the word "*special*," or "*extraordinary*," not "*extreme*."

What I have been saying shows what different schools of opinion there are in the Church in the treatment of this difficult doctrine; and, by consequence, that a given individual, such as I am, *cannot* agree with all, and has

a full right to follow which he will. The freedom of the Schools, indeed, is one of those rights of reason, which the Church is too wise really to interfere with. And this applies not to moral questions only, but to dogmatic also.

It is supposed by Protestants that, because St. Alfonso's writings have had such high commendation bestowed upon them by authority, therefore they have been invested with a quasi-infallibility. This has arisen in good measure from Protestants not knowing the force of theological terms. The words to which they refer are the authoritative decision that "nothing in his works has been found *worthy of censure*, "censurâ dignum;" but this does not lead to the conclusions which have been drawn from it. Those words occur in a legal document, and cannot be interpreted except in a legal sense. In the first place, the sentence is negative; nothing in St. Alfonso's writings is positively approved; and secondly it is not said that there are no faults in what he has written, but nothing which comes under the ecclesiastical *censura*, which is something very definite. To take and interpret them, in the way commonly adopted in England, is the same mistake, as if one were to take the word "Apologia" in the English sense of apology, or "Infant" in law to mean a little child.

1. Now first as to the meaning of the form of words viewed as a proposition. When they were brought before the fitting authorities at Rome by the Archbishop of Besançon, the answer returned to him contained the condition that those words were to be interpreted, "with due regard to the mind of the Holy See concerning the approbation of writings of the servants of God, ad effectum Canonizationis." This is intended to prevent any Catholic taking the words about St. Alfonso's works in too large a sense. Before a Saint is canonized, his works are examined and a judgment pronounced upon them. Pope Benedict XIV. says, "The *end* or *scope* of this judgment is, that it may appear, whether the doctrine of the servant of God, which

he has brought out in his writings, is free from any soever *theological censure*." And he remarks in addition, "It never can be said that the doctrine of a servant of God is *approved* by the Holy See, but at most it can [only] be said that it is not disapproved (non reprobata) in case that the Revisers had reported that there is nothing found by them in his works, which is adverse to the decrees of Urban VIII., and that the judgment of the Revisers has been approved by the sacred Congregation, and confirmed by the Supreme Pontiff." The decree of Urban VIII. here referred to is, "Let works be examined, whether they contain errors against faith or good morals (bonos mores), or any new doctrine, or a doctrine foreign and alien to the common sense and custom of the Church." The author from whom I quote this (M. Vandenbroeck, of the diocese of Malines) observes, "It is therefore clear, that the approbation of the works of the Holy Bishop, touches not the truth of every proposition, adds nothing to them, nor even gives them by consequence a degree of intrinsic probability." He adds that it gives St. Alfonso's theology an extrinsic probability, from the fact that, in the judgment of the Holy See, no proposition deserves to receive a censure; but that "that probability will cease nevertheless in a particular case, for any one who should be convinced, whether by evident arguments, or by a decree of the Holy See, or otherwise, that the doctrine of the Saint deviates from the truth." He adds, "From the fact that the approbation of the works of St. Alfonso does not decide the truth of each proposition, it follows, as Benedict XIV. has remarked, that we may combat the doctrine which they contain; only, since a canonized saint is in question, who is honoured by a solemn *culte* in the Church, we ought not to speak except with respect, nor to attack his opinions except with temper and modesty."

2. Then, as to the meaning of the word *censura*: Benedict XIV. enumerates a number of "Notes" which come under that name; he says, "Out of propositions which are to be

noted with theological censure, some are heretical, some erroneous, some close upon error, some savouring of heresy," and so on; and each of these terms has its own definite meaning. Thus by "erroneous" is meant, according to Viva, a proposition which is not *immediately* opposed to a revealed proposition, but only to a theological *conclusion* drawn from premisses which are *de fide*; "savouring of heresy," when a proposition is opposed to a theological conclusion not evidently drawn from premisses which are *de fide*, but most probably and according to the common mode of theologizing, and so with the rest. Therefore when it was said by the Revisers of St. Alfonso's works that they were not "worthy of *censure*," it was only meant that they did not fall under these particular Notes.

But the answer from Rome to the Archbishop of Besançon went further than this; it actually took pains to declare that any one who pleased might follow other theologians instead of St. Alfonso. After saying that no Priest was to be interfered with who followed St. Alfonso in the Confessional, it added, "This is said, however, without on that account judging that they are reprehended, who follow opinions handed down by other approved authors."

And this too, I will observe, that St. Alfonso made many changes of opinion himself in the course of his writings; and it could not for an instant be supposed that we were bound to every one of his opinions, when he did not feel himself bound to them in his own person. And, what is more to the purpose still, there are opinions, or some opinion, of his which actually has been proscribed by the Church since, and cannot now be put forward or used. I do not pretend to be a well-read theologian myself, but I say this on the authority of a theological professor of Breda, quoted in the *Mélanges Théol.* for 1850-51. He says: "It may happen, that, in the course of time, errors may be found in the works of St. Alfonso and be proscribed by the Church, *a thing which in fact has already occurred.*"

In not ranging myself then with those who consider that

it is justifiable to use words in a double sense, that is, to equivocate, I put myself, first, under the protection of Cardinal Gerdil, who, in a work lately published at Rome, has the following passage, which I owe to the kindness of a friend:

Gerdil.

"In an oath one ought to have respect to the intention of the party swearing, and the intention of the party to whom the oath is taken. Whoso swears binds himself in virtue of the words, not according to the sense he retains in his own mind, but in *the sense according to which he perceives that they are understood by him to whom the oath is made.* When the mind of the one is discordant with the mind of the other, if this happens by deceit or cheat of the party swearing, he is bound to observe the oath according to the right sense (*sana mente*) of the party receiving it; but, when the discrepancy in the sense comes of misunderstanding, without deceit of the party swearing, in that case he is not bound, except to that to which he had in mind to wish to be bound. It follows hence, that *whoso uses mental reservation or equivocation in the oath*, in order to deceive the party to whom he offers it, *sins most grievously*, and is always bound to observe the oath *in the sense in which he knew that his words were taken* by the other party, according to the decision of St. Augustine, 'They are perjured, who, having kept the words, have deceived the expectations of those to whom the oath was taken.' He who swears externally, without the inward intention of swearing, commits a most grave sin, and remains all the same under the obligation to fulfil it. . . . In a word, all that is contrary to good faith, is iniquitous, and by introducing the name of God the iniquity is aggravated by the guilt of sacrilege."

Natalis Alexander.

"They certainly lie, who utter the words of an oath, and without the will to swear or bind themselves; or who *make*

use of mental reservations and equivocations in swearing, since they signify by words what they have not in mind, contrary to the end for which language was instituted—viz.; as signs of ideas. Or they mean something else than the words signify in themselves, and the common custom of speech, and the circumstances of persons and business-matters; and thus they abuse words which were instituted for the cherishing of society."

Contenson.

"Hence is apparent how worthy of condemnation is the temerity of those half-taught men, who give a colour to lies and *equivocations* by the words and instances of Christ. Than whose doctrine, which is an art of deceiving, nothing can be more pestilent. And that, both because what you do not wish done to yourself, you should not do to another; now the patrons of *equivocations* and *mental reservations* would not like to be themselves deceived by others, etc. . . . and also because St. Augustine, etc. . . . In truth, as there is no pleasant living with those whose language we do not understand, and, as St. Augustine teaches, a man would more readily live with his dog than with a foreigner, less pleasant certainly is our converse with those who make use of frauds artificially covered, overreach their hearers by deceits, address them insidiously, observe the right moment, and catch at words to their purpose, by which truth is hidden under a covering; and so on the other hand nothing is sweeter than the society of those, who both love and speak the naked truth, . . . without their mouth professing one thing and their mind hiding another, or spreading before it the cover of double words. Nor does it matter that they colour their lies with the name of *equivocations* or *mental reservations*. For Hilary says, 'The sense, not the speech, makes the crime.'"

Concina allows of what I shall presently call *evasions*,

but nothing beyond, if I understand him; but he is most vehement against mental reservation of every kind, so I quote him.

Concina.

"That mode of speech, which some theologians call pure mental reservation, others call reservation not simply mental; that language which to me is lying, to the greater part of recent authors is only amphibological. . . . I have discovered that nothing is adduced by more recent theologians for the lawful use of *amphibologies* which has not been made use of already by the ancients, whether philosophers or some Fathers, in defence of lies. Nor does there seem to me other difference when I consider their respective grounds, except that the ancients frankly called those modes of speech lies, and the more recent writers, not a few of them, call them amphibological, equivocal, and *material*."

In another place he quotes Caramuel, so I suppose I may do so too, for the very reason that his theological reputation does not place him on the side of strictness. Concina says, "Caramuel himself, who bore away the palm from all others in relaxing the evangelical and natural law, says,

Caramuel.

"I have an innate aversion to mental reservations. If they are contained within the bounds of piety and sincerity, then they are not necessary; . . . but if [otherwise] they are the destruction of human society and sincerity, and are to be condemned as pestilent. Once admitted, they open the way to all lying, all perjury. And the whole difference in the matter is, that what yesterday was called a lie, changing, not its nature and malice, but its name, is to-day entitled 'mental reservation;' and this is to sweeten poison with sugar, and to colour guilt with the appearance of virtue."

St. Thomas.

“When the sense of the party swearing, and of the party to whom he swears, is not the same, if this proceeds from the deceit of the former, the oath ought to be kept according to the right sense of the party to whom it is made. But if the party swearing does not make use of deceit, then he is bound according to his own sense.”

St. Isidore.

“With whatever artifice of words a man swears, nevertheless God who, is the witness of his conscience, so takes the oath as he understands it, to whom it is sworn. And he becomes twice guilty, who both takes the name of God in vain, and deceives his neighbour.”

St. Augustine.

“I do not question that this is most justly laid down, that the promise of an oath must be fulfilled, not according to the words of the party taking it, but according to the expectation of the party to whom it is taken, of which he who takes it is aware.”

And now, under the protection of these authorities, I say as follows:—

Casuistry is a noble science, but it is one to which I am led, neither by my abilities nor my turn of mind. Independently, then, of the difficulties of the subject, and the necessity, before forming an opinion, of knowing more of the arguments of theologians upon it than I do, I am very unwilling to say a word here on the subject of Lying and Equivocation. But I consider myself bound to speak; and therefore, in this strait, I can do nothing better, even for my own relief, than submit myself and what I shall say to the judgment of the Church, and to the consent, so far as in this matter there be a consent, of the Schola Theologorum.

Now, in the case of one of those special and rare exigencies or emergencies, which constitute the *justa causa* of dissembling or misleading, whether it be extreme as the defence of life, or a duty as the custody of a secret, or of a personal nature as to repel an impertinent inquirer, or a matter too trivial to provoke question, as in dealing with children or madmen, there seem to be four courses:—

1. *To say the thing that is not.* Here I draw the reader's attention to the words *material* and *formal*. "Thou shalt not kill;" *murder* is the *formal* transgression of this commandment, but *accidental homicide* is the *material* transgression. The *matter* of the act is the same in both cases; but in the *homicide*, there is nothing more than the act, whereas in *murder* there must be the intention, etc. which constitutes the formal sin. So, again, an executioner commits the material act, but not that formal killing which is a breach of the commandment. So a man, who, simply to save himself from starving, takes a loaf which is not his own, commits only the material, not the formal act of stealing, that is, he does not commit a sin. And so a baptized Christian, external to the Church, who is in invincible ignorance, is a material heretic, and not a formal. And in like manner, if to say the thing which is not be in special cases lawful, it may be called a *material lie*.

The first mode then which has been suggested of meeting those special cases, in which to mislead by words has a sufficient object, or has a *just cause*, is by a material lie.

The second mode is by an *equivocatio*, which is not equivalent to the English word "equivocation," but means sometimes a *play upon words*, sometimes an *evasion*.

2. *A play upon words.* St. Alfonso certainly says that a play upon words is allowable; and, speaking under correction, I should say that he does so on the ground that lying is *not* a sin against justice, that is, against our neighbour, but a sin against God; because words are the signs of ideas, and therefore if a word denotes two ideas, we are at liberty to use it in either of its senses: but I think I must be

incorrect here in some respect, because the Catechism of the Council, as I have quoted it at p. 146, says, "*Vanitate et mendacio fides ac veritas tolluntur, arctissima vincula societatis humanæ; quibus sublati, sequitur summa vitæ confusio, ut homines nihil a dæmonibus differre videantur.*"

3. *Evasion*;—when, for instance, the speaker diverts the attention of the hearer to another subject; suggests an irrelevant fact or makes a remark, which confuses him and gives him something to think about; throws dust into his eyes; states some truth, from which he is quite sure his hearer will draw an illogical and untrue conclusion, and the like. Bishop Butler seems distinctly to sanction such a proceeding, in a passage which I shall extract below.

The greatest school of evasion, I speak seriously, is the House of Commons; and necessarily so, from the nature of the case. And the hustings is another.

An instance is supplied in the history of St. Athanasius: he was in a boat on the Nile, flying persecution; and he found himself pursued. On this he ordered his men to turn his boat round, and ran right to meet the satellites of Julian. They asked him, Have you seen Athanasius? and he told his followers to answer, "Yes, he is close to you." They went on their course, and he ran into Alexandria, and there lay hid till the end of the persecution.

I gave another instance above, in reference to a doctrine of religion. The early Christians did their best to conceal their Creed on account of the misconceptions of the heathen about it. Were the question asked of them, "Do you worship a Trinity?" and did they answer, "We worship one God, and none else;" the inquirer might, or would, infer that they did not acknowledge the Trinity of Divine Persons.

It is very difficult to draw the line between these evasions, and what are commonly called in English *equivocations*; and of this difficulty, again, I think, the scenes in the House of Commons supply us with illustrations.

4. The fourth method is *silence*. For instance, not giving

the *whole* truth in a court of law. If St. Alban, after dressing himself in the Priest's clothes, and being taken before the persecutor, had been able to pass off for his friend, and so gone to martyrdom without being discovered; and had he in the course of examination answered all questions truly, but not given the whole truth, the most important truth, that he was the wrong person, he would have come very near to telling a lie, for a half-truth is often a falsehood. And his defence must have been the *justa causa*, viz. either that he might in charity or for religion's sake save a priest, or again that the judge had no right to interrogate him on the subject.

Now, of these four modes of misleading others by the tongue, when there is a *justa causa* (supposing there can be such),—a material lie, that is an untruth which is not a lie, an equivocation, an evasion, and silence,—First, I have no difficulty whatever in recognizing as allowable the method of *silence*.

Secondly, But, if I allow of *silence*, why not of the method of *material lying*, since half of the truth *is* often a lie? And, again, if all killing be not murder, nor all taking from another stealing, why must all untruths be lies? Now I will say freely that I think it difficult to answer this question, whether it be urged by St. Clement or by Milton; at the same time, I never have acted, and I think, when it came to the point, I never should act upon such a theory myself, except in one case, stated below. This I say for the benefit of those who speak hardly of Catholic theologians, on the ground that they admit text-books which allow of equivocation. They are asked, how can we trust you, when such are your views? but such views, as I already have said, need not have any thing to do with their own practice, merely from the circumstance that they are contained in their text-books. A theologian draws out a system; he does it partly as a scientific speculation: but much more for the sake of others. He is lax for the sake of others, not of himself. His own standard of action is much higher than that which

he imposes upon men in general. One special reason why religious men, after drawing out a theory, are unwilling to act upon it themselves, is this: that they practically acknowledge a broad distinction between their reason and their conscience; and that they feel the latter to be the safer guide, though the former may be the clearer, nay even though it be the truer. They would rather be wrong with their conscience, than right with their reason. And again here is this more tangible difficulty in the case of exceptions to the rule of Veracity, that so very little external help is given us in drawing the line, as to when untruths are allowable and when not; whereas that sort of killing which is not murder, is most definitely marked off by legal enactments, so that it cannot possibly be mistaken for such killing as *is* murder. On the other hand the cases of exemption from the rule of Veracity are left to the private judgment of the individual, and he may easily be led on from acts which are allowable to acts which are not. Now this remark does *not* apply to such acts as are related in Scripture, as being done by a particular inspiration, for in such cases there *is* a command. If I had my own way, I would oblige society, that is, its great men, its lawyers, its divines, its literature, publicly to acknowledge, as such, those instances of untruth which are not lies, as for instance, untruths in war; and then there could be no danger in them to the individual Catholic, for he would be acting under a rule.

Thirdly, as to playing upon words, or equivocation, I suppose it is from the English habit, but, without meaning any disrespect to a great Saint, or wishing to set myself up, or taking my conscience for more than it is worth, I can only say as a fact, that I admit it as little as the rest of my countrymen: and, without any reference to the right and the wrong of the matter, of this I am sure, that, if there is one thing more than another which prejudices Englishmen against the Catholic Church, it is the doctrine of great authorities on the subject of equivocation. For myself, I can fancy myself thinking it was allowable in extreme cases

for me to lie, but never to equivocate. Luther said, "Pecca fortiter." I anathematize the formal sentiment, but there is a truth in it, when spoken of material acts.

Fourthly, I think *evasion*, as I have described it, to be perfectly allowable; indeed, I do not know, who does not use it, under circumstances; but that a good deal of moral danger is attached to its use; and that, the cleverer a man is, the more likely he is to pass the line of Christian duty.

But it may be said, that such decisions do not meet the particular difficulties for which provision is required; let us then take some instances.

1. I do not think it right to tell lies to children, even on this account, that they are sharper than we think them, and will soon find out what we are doing; and our example will be a very bad training for them. And so of equivocation: it is easy of imitation, and we ourselves shall be sure to get the worst of it in the end.

2. If an early Father defends the patriarch Jacob in his mode of gaining his father's blessing, on the ground that the blessing was divinely pledged to him already, that it was his, and that his father and brother were acting at once against his own rights and the divine will, it does not follow from this that such conduct is a pattern to us, who have no supernatural means of determining *when* an untruth becomes a *material*, and not a *formal* lie. It seems to me very dangerous, be it allowable or not, to lie or equivocate in order to preserve some great temporal or spiritual benefit, nor does St. Alfonso here say any thing to the contrary, for he is not discussing the question of danger or expedience.

3. As to Johnson's case of a murderer asking you which way a man had gone, I should have anticipated that, had such a difficulty happened to him, his first act would have been to knock the man down, and to call out for the police; and next, if he was worsted in the conflict, he would not have given the ruffian the information he asked, at whatever

risk to himself. I think he would have let himself be killed first. I do not think that he would have told a lie.

4. A secret is a more difficult case. Supposing something has been confided to me in the strictest secrecy, which could not be revealed without great disadvantage to another, what am I to do? If I am a lawyer, I am protected by my profession. I have a right to treat with extreme indignation any question which trenches on the inviolability of my position; but, supposing I was driven up into a corner, I think I should have a right to say an untruth, or that, under such circumstances, a lie would be *material*, but it is almost an impossible case, for the law would defend me. In like manner, as a priest, I should think it lawful to speak as if I knew nothing of what passed in confession. And I think in these cases, I do in fact possess that guarantee, that I am not going by private judgment, which just now I demanded; for society would bear me out, whether as a lawyer or as a priest, that I had a duty to my client or penitent, such, that an untruth in the matter was not a lie. A common type of this permissible denial, be it *material lie* or *evasion*, is at the moment supplied to me: an artist asked a Prime Minister, who was sitting to him, "What news, my Lord, from France?" He answered, "*I do not know*; I have not read the Papers."

5. A more difficult question is, when to accept confidence has not been a duty. Supposing a man wishes to keep the secret that he is the author of a book, and he is plainly asked on the subject. Here I should ask the previous question, whether any one has a right to publish what he dare not avow. It requires to have traced the bearings and results of such a principle, before being sure of it; but certainly, for myself, I am no friend of strictly anonymous writing. Next, supposing another has confided to you the secret of his authorship: there are persons who would have no scruple at all in giving a denial to impertinent questions asked them on the subject. I have heard a great man in his day at Oxford, warmly contend, as if he could not enter

into any other view of the matter, that, if he had been trusted by a friend with the secret of his being author of a certain book, and he were asked by a third person, if his friend was not (as he really was) the author of it, he ought without any scruple and distinctly to answer that he did not know. He had an existing duty towards the author; he had none towards his inquirer. The author had a claim on him; an impertinent questioner had none at all. But here again I desiderate some leave, recognized by society, as in the case of the formulas "Not at home," and "Not guilty," in order to give me the right of saying what is a *material* untruth. And moreover, I should here also ask the previous question, Have I any right to accept such a confidence? have I any right to make such a promise? and, if it be an unlawful promise, is it binding at the expense of a lie? I am not attempting to solve these difficult questions, but they have to be carefully examined.

As I put into print some weeks ago various extracts from authors relating to the subject which I have been considering, I conclude by inserting them here, though they will not have a very methodical appearance.

For instance, St. Dorotheus: "Sometimes the *necessity* of some matter urges (incumbit), which, unless you somewhat conceal and dissemble it, will turn into a greater trouble." And he goes on to mention the case of saving a man who has committed homicide from his pursuers: and he adds that it is not a thing that can be done often, but once in a long time.

St. Clement in like manner speaks of it only as a necessity, and as a necessary medicine.

Origen, after saying that God's commandment makes it a plain duty to speak the truth, adds, that a man, "when necessity urges," may avail himself of a lie, as medicine, that is, to the extent of Judith's conduct towards Holofernes; and he adds that that necessity may be the obtaining of a great good, as Jacob hindered his father from giving the blessing to Esau against the will of God.

Cassian says, that the use of a lie, in order to be allowable, must be like the use of hellebore, which is itself poison, unless a man has a fatal disease on him. He adds, "Without the condition of an extreme necessity, it is a present ruin."

St. John Chrysostom defends Jacob on the ground that his deceiving his father was not done for the sake of temporal gain, but in order to fulfil the providential purpose of God; and he says, that, as Abraham was not a murderer, though he was minded to kill his son, so an untruth need not be a lie. And he adds, that often such a deceit is the greatest possible benefit to the man who is deceived, and therefore allowable. Also St. Hilary, St. John Climacus, etc., in Thomassin, Concina, the *Mélanges*, etc.

Various modern Catholic divines hold this doctrine of the "material lie" also. I will quote three passages in point.

Cataneo: "Be it then well understood, that the obligation to veracity, that is, of conforming our words to the sentiments of our mind, is founded principally upon the necessity of human intercourse, for which reason they (*i.e.* words) ought not and cannot be lawfully opposed to this end, so just, so necessary, and so important, without which, the world would become a Babylon of confusion. And this would in a great measure be really the result, as often as a man should be unable to defend secrets of high importance, and other evils would follow, even worse than confusion, in their nature destructive of this very intercourse between man and man for which speech was instituted. Everybody must see the advantage a hired assassin would have, if supposing he did not know by sight the person he was commissioned to kill, I being asked by the rascal at the moment he was standing in doubt with his gun cocked, were obliged to approve of his deed by keeping silence, or to hesitate, or lastly to answer 'Yes, that is the man.' [Then follow other similar cases.] In such and similar cases, in which your sincerity is unjustly assailed, when no other way more prompt or more efficacious presents itself, and when it is not enough to say, 'I do not know,' let such persons be met openly with a downright

resolute 'No' without thinking upon any thing else. For such a 'No' is conformable to the universal opinion of men, who are the judges of words, and who certainly have not placed upon them obligations to the injury of the Human Republic, nor ever entered into a compact to use them in behalf of rascals, spies, incendiaries, and thieves. I repeat that such a 'No' is conformable to the universal mind of man, and with this mind your own mind ought to be in union and alliance. Who does not see the manifest advantage which highway robbers would derive, were travellers when asked if they had gold, jewels, etc., obliged either to invent tergiversations or to answer 'Yes, we have?' Accordingly in such circumstances that 'No' which you utter [see Card. Pallav. lib. iii. c. xi. n. 23, de Fide, Spe, etc.] remains deprived of its proper meaning, and is like a piece of coin, from which by the command of the government the current value has been withdrawn, so that by using it you become in no sense guilty of lying."

Bolgeni says, "We have therefore proved satisfactorily, and with more than moral certainty, that an *exception* occurs to the general law of not speaking untruly, viz. when it is impossible to observe a certain other precept, more important, *without* telling a lie. Some persons indeed say, that in the cases of impossibility which are above drawn out, what is said is *not* a lie. But a man who thus speaks confuses ideas and denies the essential characters of things. What is a lie? It is '*locutio contra mentem*;' this is its common definition. But in the cases of impossibility, a man speaks *contra mentem*; that is clear and evident. Therefore he tells a lie. Let us distinguish between the lie and the sin. In the above cases, the man really tells a lie, but this lie is not a sin, by reason of the existing impossibility. To say that in those cases no one has a right to ask, that the words have a meaning according to the common consent of men, and the like, as is said by certain authors in order in those cases to exempt the lie from sin, this is to commit oneself to frivolous excuses, and to subject oneself to a number of retorts, when there

is the plain reason of the above-mentioned fact of impossibility."

And the Author in the *Mélanges Théologiques*: "We have then gained this truth, and it is a conclusion of which we have not the smallest doubt, that if the intention of deceiving our neighbour is essential to a lie, it is allowable in certain cases to say what we know to be false, as, e.g. to escape from a great danger. . . .

"But, let no one be alarmed, it is never allowable to lie; in this we are in perfect agreement with the whole body of theologians. The only point in which we differ from them is in what we mean by a lie. They call that a lie which is not such in our view, or rather, if you will, what in our view is only a material lie they account to be both formal and material."

Now to come to Anglican authorities.

Taylor: "Whether it can in any case be lawful to tell a lie? To this I answer, that the Holy Scriptures of the Old and New Testament do indefinitely and severely forbid lying. Prov. xiii. 5; xxx. 8. Ps. v. 6. John viii. 44. Col. iii. 9. Rev. xxi. 8. 27. Beyond these things, nothing can be said in condemnation of lying.

"But then lying is to be understood to be *something said or written to the hurt of our neighbour*, which cannot be understood otherwise than to differ from the mind of him that speaks. 'A lie is petulantly or from a desire of hurting, to say one thing, or to signify it by gesture, and to think another thing;' so Melancthon, 'To lie is to deceive our neighbour to his hurt.' For *in this sense* a lie is naturally or *intrinsically* evil; that is, to speak a lie *to our neighbour* is naturally evil . . . not because it is different from an eternal truth. . . . A lie is an *injury* to our neighbour. . . . There is in mankind a universal *contract* implied in all their intercourses. . . . *In justice* we are bound to speak, so as that our neighbour do not lose his *right*, which by our speaking

"Mendacium est petulanter, aut cupiditate nocendi, aliud loqui, seu gestu significare, et aliud sentire."

we give him to the truth, that is, in our heart. And of a lie, *thus defined*, which is *injurious* to our neighbour, so long as his *right* to truth remains, it is that St. Austin affirms it to be simply unlawful, and that it can in no case be permitted, nisi forte regulas quasdam daturus es. . . . If a lie be *unjust*, it can never become lawful; but, *if it can be separate from injustice*, then it may be *innocent*. Here then I consider.

"This right, though it be regularly and commonly belonging to all men, yet it may be *taken away* by a superior right intervening; or it may be lost, or it may be hindered, or it may cease, upon a greater reason.

"Therefore upon this account it was lawful for the children of Israel to borrow jewels of the Egyptians, *which supposes a promise of restitution, though they intended not to pay them back again*. God gave commandment so to spoil them, and the Egyptians were divested of their *rights*, and *were to be used like enemies*.

"*It is lawful to tell a lie to children or to madmen*; because they, having no powers of judging, have no *right* to truth; but then, *the lie must be charitable and useful*. . . . *If a lie be told*, it must be such as is *for their good*. . . . and so do physicians to their patients. . . . This and the like were so usual, so permitted to physicians, that it grew to a proverb, 'You lie like a doctor;' ¹ which yet was always to be understood in the way of charity, and with honour to the profession. . . . To tell a lie for charity, to save a man's life, the life of a friend, of a husband, of a prince, of a useful and a public person, hath not only been done at all times, but commended by great and wise and good men. . . . Who would not save his father's life . . . at the charge of a *harmless lie*, from the rage of persecutors or tyrants? . . . When the telling of a truth will certainly be the cause of evil to a man, though he have right to truth, yet it must not be given to him to his harm. . . . *Every truth is no more justice, than every restitution of a straw to the right owner is a duty*. Be

¹ Mentiris ut medicus.

not over-righteous,' says Solomon. . . . If it be objected, that we must not tell a lie for God, therefore much less for our brother, I answer, that it does not follow; for God needs not a lie, *but our brother does* . . . *Deceiving* the enemy by the stratagem of actions or words, is *not properly lying*; for this supposes a conversation, of law or peace, trust or *promise* explicit or implicit. A lie is a deceiving of a *trust or confidence*."—Taylor, vol. xiii. pp. 351–371, ed. Heber.

It is clear that Taylor thought that veracity was one branch of justice; a social virtue; under the second table of the law, not under the first; only binding, when those to whom we speak have a claim of justice upon us, which ordinarily all men have. Accordingly, in cases where a neighbour has no claim of justice upon us, there is no opportunity of exercising veracity, as, for instance, when he is mad, or is deceived by us for his own advantage. And hence, in such cases, a lie is *not really* a lie, as he says in one place, "Deceiving the enemy is *not properly* lying." Here he seems to make that distinction common to Catholics; viz., between what they call a *material* act and a *formal* act. Thus Taylor would maintain, that to say the thing that is not to a madman, has the *matter* of a lie, but the man who says it as little tells a formal lie, as the judge, sheriff, or executioner murders the man whom he certainly kills by forms of law.

Other English authors take precisely the same view—viz., that veracity is a kind of justice,—that our neighbour generally has a *right* to have the truth told him; but that he may forfeit that right, or lose it for the time, and then to say the thing that is not to him is no sin against veracity, that is, no lie. Thus Milton says,¹ "Veracity is a virtue, by which we speak true things to him *to whom it is equitable*, and concerning what things it is suitable for the *good of our neighbour*. . . . All dissimulation is not wrong, for it is not necessary for us always openly to bring out the truth; that only is blamed which is *malicious*. . . . I do not see why that cannot be said of lying which can be said of homicide and other matters,

¹ The Latin original is given at the end of the Appendix.

which are not weighed so much by the *deed* as by the *object and end of acting*. What man in his senses will deny that there are those whom we have the best of grounds for considering that we ought to deceive,—as boys, madmen, the sick, the intoxicated, enemies, men in error, thieves? . . . Is it a point of conscience not to deceive them? . . . I would ask, by which of the commandments is a lie forbidden? You will say, by the ninth. Come, read it out, and you will agree with me. For whatever is here forebidden comes under the head of injuring one's neighbour. If then any lie does *not* injure one's neighbour, certainly it is not forbidden by this commandment. It is on this ground that, by the judgment of theologians, we shall acquit so many holy men of lying. Abraham, who said to his servants that he would return with his son, . . . the wise man understood that it did not matter to his servants to know [that his son would not return], and that it was at the moment expedient for himself that they should not know. . . . Joseph would be a man of many lies if the common definition of lying held; [also] Moses, Rahab, Ehud, Jael, Jonathan." Here again veracity is due only on the score of *justice* towards the person whom we speak with; and, if he has *no claim* upon us to speak the truth, we *need* not speak the truth to him.

And so, again, Paley: "*A lie is a breach of promise*; for whoever seriously addresses his discourse to another tacitly promises to speak the truth, because he knows that the truth is expected. Or the *obligation* of veracity may be made out from the direct ill consequences of lying to social happiness. . . . There are *falsehoods* which are not *lies*; *that is, which are not criminal*." (Here, let it be observed, is the same distinction as in Taylor between *material* and *formal* untruths.) "1. When no one is deceived. . . . 2. When the person to whom you speak has no *right* to know the truth, or, more properly, when little or no inconvenience results from the want of confidence in such cases, as *where you tell a falsehood to a madman* for his own advantage; to a robber; to conceal your property; to an

assassin, to defeat or divert him from his purpose. . . . It is upon this principle that, by the laws of war, it is allowable to deceive an enemy by feints, false colours, spies, false intelligence. . . . Many people indulge, in serious discourse, a habit of fiction or exaggeration. . . . So long as . . . their narratives, though false, are *inoffensive*, it may seem a superstitious regard to truth to censure them *merely for truth's sake*." Then he goes on to mention reasons *against* such a practice, adding, "I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance."—Works, vol. iv. p. 123.

Dr. Johnson, who, if any one, has the reputation of being a sturdy moralist, thus speaks:—

"We talked," says Boswell, "of the casuistical question, —whether it was allowable at any time to depart from *truth*." Johnson. "The general rule is, that truth should never be violated; because it is of the utmost importance to the comfort of life, that we should have a full security by mutual faith; and occasional inconveniences should be willingly suffered, that we may preserve it. There must, however, be some exceptions. If, for instance, a murderer should ask you which way a man is gone, you may tell him what is not true, because you are under a previous obligation not to betray a man to a murderer." Boswell. "Supposing the person who wrote Junius were asked whether he was the author, might he deny it?" Johnson. "I don't know what to say to this. If you were *sure* that he wrote Junius, would you, if he denied it, think as well of him afterwards? Yet it may be urged, that what a man has no right to ask, you may refuse to communicate; and there is no other effectual mode of preserving a secret, and an important secret, the discovery of which may be very hurtful to you, but a flat denial; for if you are silent, or hesitate, or evade, it will be held equivalent to a confession. But stay, sir; here is another case. Supposing the author had told me confidentially that he had written Junius, and I were asked if he had, I should hold myself at liberty to deny it, as

being under a previous promise, express or implied, to conceal it. Now what I ought to do for the author, may I not do for myself? But I deny the lawfulness of telling a lie to a sick man for fear of alarming him. You have no business with consequences; you are to tell the truth. Besides, you are not sure what effect your telling him that he is in danger may have; it may bring his distemper to a crisis, and that may cure him. Of all lying I have the greatest abhorrence of this, because I believe it has been frequently practised on myself."—Boswell's Life, vol. iv. p. 277.

There are English authors who allow of mental reservation and equivocation; such is Jeremy Taylor.

He says, "In the same cases in which it is lawful to tell a lie, in the same cases it is lawful to use a mental reservation."—Ibid. p. 374.

He says, too, "When the things are true in *several senses*, the not explicating in *what sense* I mean the words is not a criminal reservation. . . . But 1. this liberty is not to be used by inferiors, but by superiors only; 2. not by those that are interrogated, but by them which speak voluntarily; 3. not by those which speak of duty, but which speak of grace and kindness."—Ibid. p. 378.

Bishop Butler, the first of Anglican authorities, writing in his grave and abstract way, seems to assert a similar doctrine in the following passage:—

"Though veracity, as well as justice, is to be our rule of life, it must be added, otherwise a snare will be laid in the way of some plain men, that the use of common forms of speech generally understood, cannot be falsehood; and, in general, that there can be no designed falsehood without designing to deceive. It must likewise be observed, that, *in numberless cases, a man may be under the strictest obligations to what he foresees will deceive, without his intending it. For it is impossible not to foresee*, that the words and actions of men in different ranks and employments, and of different

educations, *will perpetually be mistaken by each other*; and it cannot but be so, whilst they will judge with the utmost carelessness, as they daily do, *of what they are not perhaps enough informed to be competent judges of*, even though they considered it with great attention."—*Nature of Virtue*, fin. These last words seem in a measure to answer to the words in Scavini, that an equivocation is permissible, because "then we do not deceive our neighbour, but allow him to deceive himself." In thus speaking, I have not the slightest intention of saying any thing disrespectful to Bishop Butler; and still less of course to St. Alfonso.

And a third author, for whom I have a great respect, as different from the above two as they are from each other, bears testimony to the same effect in his "Comment on Scripture," Thomas Scott. He maintains indeed that Ehud and Jael were divinely directed in what they did; but they could have no divine direction for what was in itself wrong.

Thus on Judges iii. 15-21:

"And Ehud said, I have a secret errand unto thee, O king; I have a message from God unto thee, and Ehud thrust the dagger into his belly.' Ehud, indeed," says Scott, "had a secret errand, a message from God unto him; *but it was of a far different nature than Eglon expected.*"

And again on Judges iv. 18 21.

"And Jael said, Turn in, my lord, fear not. And he said to her, When any man doth inquire, Is there any man here? thou shalt say, No. Then Jael took a nail, and smote the nail into his temple.' Jael," says Scott, "is not said to have promised Sisera that she would deny his being there; she would give him shelter and refreshment, but not utter a falsehood to oblige him."

NOTES.

THE following are the originals of some of the passages translated under this last Head:—

Gerðil.

“Nel giuramento si dee riguardare l'intenzione di chi giura, e l'intenzione di quello a cui si presta il giuramento. Chicunque giura si obbliga in virtù delle parole non secondo il senso ch' egli si ritiene in mente, ma nel senso secondo cui egli cognosce che sono intese da quello a cui si fa il giuramento. Allorchè la mente dell' uno è discordante dalla mente dell' altro, se ciò avviene per dolo e inganno del giurante, questi è obbligato ad osservare il giuramento secondo la sana mente di chi la ha ricevuto; ma quando la discrepanza nel senso proviene da mala intelligenza senza dolo di chi giura, in quel caso egli non è obbligato se non a ciò che avea in mente di volersi obbligare. Da ciò segue che chiunque usa restrizione mentale o equivocazione nel giuramento per ingannare la parte cui egli lo presta, pecca gravissimamente, ed è sempre obbligato ad osservare il giuramento nel senso in cui egli sapea che le sue parole erano prese dall' altro, secondo la decisione di S. Agostino (epist. 224) ‘Perjuri sunt qui servatis verbis, expectationem eorum quibus juratum est deceperunt.’ Chi giura esternamente senza interna intenzione di giurare, commette gravissimo peccato, e rimane con tutto ciò nell' obbligo di adempierlo. . . . In somma tutto che è contrario alla buona fede, è iniquo, e facendovi intervenire il nome di Dio si aggrava l'iniquità colla reità del sacrilegio.”—Opusc. Theolog. Rom. 1851, p. 28.

Natalis Alexander.

“Perjurium est mendacium juramento firmatum. Illos vero mentiri compertum est, qui juramenti verba proferunt, et jurare vel obligare se nolunt, aut qui restrictiones mentales et æquivocationes jurando adhibent, siquidem verbis significant quod in mente non habent, contra finem propter quem institutæ sunt voces, ut videlicet sint signa

conceptuum. Vel aliud volunt quàm verba significant secundum se et secundum communem loquendi morem, et personarum ac negotiorum circumstantias; atque ita verbis ad societatem fovendam institutis abutuntur.”—Theol. Lib. iv. c. iv. Art. 3. Reg. 11.

Contenson.

“Atque ex his apparet quam damnanda sit eorum semi-doctorum temeritas, qui mendacia et æquivocationes verbis et exemplis Christi præcolorant. Quorum doctrinâ, quæ ars fallendi est, nihil pestilentius esse potest. Tum quia quod tibi non vis fieri, alteri ne feceris; sed æquivocationum, ac restrictionum mentalium patroni æquo animo non paterentur se ab aliis illudi: ergo illud œcumenicum naturæ principium nulli ignotum, omnibus quamlibet barbaris implantatum violant. Tum quia urget argumentum Augustinus, etc. . . . Sanè sicut ægrè cum illis convivimus, quorum linguam non intelligimus; et auctore Augustino, lib. 19, de Civit. ‘Libentiùs vivit homo cum cane suo, quam cum homine alieno:’ ægriùs certè cum illis conversamur qui fraudes artificio tectas adhibent, audientes circumveniunt dolis, insidiis eos petunt, tempus observant, verbaque idonea aucupantur, quibus veritas veluti quodam involucro obtegatur: sicut è ‘contra nihil eorum convictu suavius, qui ab omni simulandi studio longe absentes, sincero animo, candido ingenio, aperta voluntate præditi sunt, oderunt artes, nudam veritatem tam amant, quam loquuntur: quorum denique manus linguæ, lingua cordi, cor rationi, ratio Deo congruit,’ et tota vita unius faciei est, unius et coloris: nec aliud os præ se fert, aliud animus cernit, et verborum duplicium velo obtendit. Certe tolerabilior erat Babylonica confusio, in qua invicem loquentes se minimè intelligebant, eorum convictu, qui non se intelligunt, nisi ut sese mutuo decipiant.

“Nec obest quod nomine æquivocationum, vel restrictionum mentalium mendacia fucunt. Nam ut ait Hilarius lib. 2. de Trinit., ‘Sensus, non sermo, fit crimen. O ubi simplicitas Christiana, quæ regulâ illâ Legislatoris sui Christi contenta est: Sit sermo vester, Est est, Non non!’ ‘O ubi est mulier illa virilis totam Probabilistarum æquivocationibus veniam dantium nationem confusura! quæ referente Hieronymo *epist.* 49, nec ad gravissimos torturarum et diræ mortis cruciatus vitandos æquivocationum usum septies icta advocavit.”—Theol. vii. p. 30.

Concina.

“Cardo disputationis Augustinianæ, in duobus recensitis libris, potissimum in eo vertitur, ut rationes præbeantur pro veritatis occultatione in negotiis summi momenti. . . . Augustinus nulla reperire

remedia potuit præter hæc: Primum est silentium . . . Alterum est aperta et invicta significatio. . . . Nullam aliam viam occultandi veritatem agnovit,—non restrictiones internas, non materiales locutiones, non verborum amphibolias, non alia juniorum inventa.—Theol. T. iii. p. 278. Lib. v. in Decal. Diss. 3. c. 5. prop. 2d.

“ . . . Hæc autem omnium scopulorum, et difficultatum origo: quia cum non possit rectæ disputationi locus esse, nisi id pateat de quo est disputandum; certas et claras notiones æquivocationum, amphibologiarum, et mentalium restrictionum præfinire minime possumus, attentis recentiorum distinctiunculis, effugiis, et technis, quæ rem hanc maxime implicatam efficiunt. Has ambages ut evitarem, cursum inceptum abruptum, telamque redordiri, atque retexere decrevi: idque consilii cepi, ut primum omnium de mendacio sermonem instituerem. Illud namque commodi mihi peracta controversiæ tractatio attulit, ut deprehenderim, nihil a recentioribus Theologis pro licito amphibologiarum usu efferri quod prius ab antiquis tum Philosophis, tum Patribus aliquibus usurpatum non fuerit in mendaciorum patrocinium. Nec aliud discrimen mihi utrorumque fundamenta perpendenti occurrit, nisi quod antiqui eas locutiones quas recentiorum Theologorum non pauci amphibologicas, æquivocas, et materiales vocant, ingenua sinceritate mendacia appellaverint.”—Diss. iii. De Juram. Dol. etc.

Caramuel.

“ . . . Est mihi,” inquit, “innata aversio contra restrictiones mentales. Si enim continentur inter terminos pietatis, et sinceritatis, necessariæ non sunt. Nam omnia quæ ipsæ præstare possunt, præstabunt consignificantes circumstantiæ. Quod si tales dicantur, ut etiam ibi admittendæ sint, ubi desunt circumstantiæ significantes (ignoscant mihi earundem auctores, et propugnatores) tollunt humanam societatem, et securitatem, et tamquam pestiferæ damnandæ sunt. Quoniam semel admissæ aperiunt omni mendacio, omni perjurio viam. Et tota differentia in eo erit ut quod heri vocabatur mendacium, naturam, et malitiam non mutet, sed nomen, ita ut hodie jubeatur Restrictio mentalis nominari; quod est virus condire saccharo, et scelus specie virtutis colorare.”—Apud Concinam Theol. Diss. iii. De Juram. Dol. etc.

S. Thomas.

“Quandò non est eadem jurantis intentio, et ejus cui jurat, si hoc proveniat ex dolo jurantis, debet juramentum servari secundum sanum intellectum ejus, cui juramentum præstat. Si autem jurans dolum non adhibeat, obligatur secundum intentionem jurantis.”—Apud Nat. Alex.

S. Isidorus.

* Quaecunque arte verborum quisquis juret, Deus tamen qui conscientiae testis est, ita hoc accipit, sicut ille, cui juratur, intelligit. Dupliciter autem reus fit, qui et Dei nomen in vanum assumit, et proximum dolo capit."—Apud Nat. Alex.

S. Augustinus.

" Illud sanè rectissime dici non ambigo, non secundum verba jurantis, sed secundum expectationem illius cui juratur, quam novit ille qui jurat, fidem jurationis impleri. Nam verba difficillimè comprehendunt, maxime breviter, sententiam cujus a jurante fides exigitur. Unde perjuri sunt, qui servatis verbis, expectationem eorum, quibus juratum est, deceperunt: et perjuri non sunt, qui etiam verbis non servatis, illud quod ab eis cum jurarent expectatum est, impleverunt."—Apud Natal. Alex.

Callaneo.

" Sappiasi dunque, che l' obbligo della veracità, cioè, di conformare le parole ai sentimenti dell' animo nostro, egli è principalmente fondato nella necessità del commercio umano; onde elle non devono giammai nè possono lecitamente opporsi a questo fine, sì giusto, sì necessario, e sì importante; tolto il quale, diverrebbe il mondo una Babilonia di confusione. E ciò accaderebbe in gran parte, ogni qual volta non si potessero custodire, ne difendere i segreti d' alta importanza, e ne seguissero altri mali anche peggiori, distruttivi di lor natura di questo stesso commercio, per cui è stato istituito il parlare. Ognun vede, quanto tornerebbe in acconcio ad un mandatario, se non conoscendo la persona, che deve uccidere, io da lui interrogato, mentre il traditore sta dubbioso coll' archibugio già alzato, dovessi, o approvar col silenzio, o titubare, o rispondergli, ' Si egli è il tale.' . . . In somiglianti casi, ne quali viene ingiustamente assalita la vostra sincerità, quando non sovvenga altro mezzo più pronto, e più efficace, e quando non basti dire ' no'l so; ' piantisi pure in faccia a costoro un ' No ' franco e risoluto, senza pensar ad altro. Imperocchè un tal ' no ' egli è conforme alla mente universale degli uomini, e a questa mente delle parole, e certamente non le hanno obbligate a danno della Repubblica umana, nè hanno già mai pattuito di usarle in prò di furbi, di spie, d' incendarii, di masnadieri, e di ladri. Torno a dire, che quel No egli è conforme alla mente universale degli uomini, e a questa mente deve esser unita e collegata anche la vostra. Chi non vede l' utile manifestato, che ne trarrebbero gli assassini di strada, se i passeggeri interrogati se abbian seco oro, o gemme dovessero, o tergiversare, o rispondere, ' sì che l' abbiamo; ' adunque, in tali congiunture, quel

'No,' che voi proferite (Card. Pallav. lib. iii. c. xi. n. 23 de fide, spe, etc.) resta privo del suo significato e resta appunto agguisa di una moneta, a cui per volere del Principio, sia stato tolto il valore, con cui prima correva; onde in niun modo voi siete reo di menzogna." Lezione xlv. Prima Parte.

Bolgeni.

"Abbiamo dunque bene, e con certezza più che morale, provata una eccezione da porsi alla legge generale di non mentire, cioè, quando non si possa osservare qualche altro precetto più importante se non col dir bugia. Dicono alcuni che nei casi della impossibilità sopra esposta non è bugia, quello che si dice. Ma chi dice così, confonde le idee, e nega l'essenza delle cose. Che cosa è la bugia? *Est locutio contra mentem*; così la definiscono tutti. *Atqui* nei casi della impossibilità sovra esposta si parli *contra mentem*: ciò è chiaro ed evidente. Dunque si dice bugia. Distinguiamo la bugia dal peccato. Nei casi detti si dice realmente bugia; ma questa bugia non è *peccato* per ragione della impossibilità. Il dire che in quei casi niuno ha diritto d'interrogare; che le parole significano secondo la convenzione comune fra gli uomini; e cose simili, che da alcuni Autori si dicono per esimere da peccato la bugia in quei casi: questo è un attaccarsi a ragioni frivole, e soggette a molte repliche quando si ha la ragione evidente della citata impossibilità."—Il Possesso, c. 48.

Author in the Mélanges Théologiques.

"Il reste donc acquis, et nous n'avons pas le moindre doute sur la vérité de cette conclusion, que si l'intention de tromper le prochain, est essentielle au mensonge, il sera permis de dire ce qu'on sait être faux, en certain cas, comme pour éviter un grand danger. . . . Au reste, que personne ne s'effraie, il ne sera jamais permis de mentir, et en cela nous sommes d'accord avec tous les théologiens: nous nous éloignons d'eux en ce seul point qu'ils appellent *mensonge*, ce qui ne l'est pas pour nous, ou si l'on veut, ils regardent comme mensonge formel et matériel ce qui pour nous est seulement un mensonge matériel."—Mélanges Théologiques, vime Série, p. 442.

Milton.

"*Veracitas* est Virtus qua ei cui æquum est, et quibus de rebus convenit ad bonum proximi, vera dicimus. Psal. xv. 2. Prov. xii. 21, 17: xx. 6. Zech. viii. 16. Eph. iv. 25.
"Huic opponitur dissimulatio vitiosa. Nam omnis non improbatur:

non enim semper vera palam expromere necesse habemus; ea tantum reprehenditur quæ malitiosa est.

“Secundo opponitur mendacium. Psal. v. 7. xii. 2, 3. Prov. xiii. 5; xix. 5. Joan viii. 44. Apoc. xii. 15. Mendacio itaque ne Dei quidem causa est utendum. Job xiii. 7.

“Mendacium vulgo definitur, quo *falsum animo fallendi verbis factisve significatur*. Sed quoniam sæpe usu venit, ut non solum vera dissimulare aut reticere, sed etiam fallendi animo falsa dicere, utile ac salutare proximo sit, danda opera est, ut mendacium quid sit melius definiamus. Neque enim video cur non idem de mendacio, quod de homicidio aliisque rebus, de quibus infra dicitur, nunc dici possit, quæ non tam factio, quam objecto et fine agendi ponderanda sunt. Esse enim quos jure optimo fallendos putemus, quis sanus negaverit? quid enim pueros, quid furentes, quid ægrotos, quid ebrios, quid hostes, quid fallentes, quid latrones? (certe juxta illud tritum, *Cui nullum est jus, ei nulla fit injuria*;) an illos ne fallamus religio erit? per hanc tamen definitionem ne illos quidem dictis aut factis fallere licebit. Certe si gladium, aliamve rem quam apud me sanus deposuerit, eidem furenti non reddiderim, cur veritatem non depositam, ei ad quem veritas minime pertineat, male usuro expromam? Enimvero si quidquid cuicumque interroganti responderetur fallendi animo, mendacium est censendum, perfecto sanctis viris et prophetis nihil familiarius erat quam mentiri.

“Quid si igitur mendacium hoc modo definiamus? *Mendacium est cum quis dolo malo aut veritatem depravat, aut falsum dicit ei, quicumque is sit, cui dicere veritatem ex officio debuerat*. Sic diabolus serpens primus erat mendax, Gen. iii. 4. et Cain, cap. iv. 9, et Særa, cap. xviii. 15. angelis enim merito offensis non satisfecit ingenua confessione: et Abrahamus, cap. xii. 13. et cap. xx. illud enim de Sara tanquam sorore figmentum, ut ipse didicisse poterat in Ægypto, quamvis incolumitatem vitæ sibi proposuerat solam, homines tamen inscientes in errorem et alieni cupiditatem induxit: et Davides fugiens, 1 Sam. xxi. 3. debebat enim non celasse Abimelecum quo loco res suæ apud regem essent, neque tantum periculum hospiti creare: sic Ananias et Sapphira, Act. v., mentiti sunt.

“Ex hac definitione, 1^{mo}, haud secus atque ex altera, patet, parabolas, hyperbolas, apologos, ironias mendacia non esse: hæc enim omnia non fallendi sed erudiendi studio adhibentur. 2^o Regum xviii. 27. et xxii. 15. 2^{do}, si fallendi vocem significatione debita sumamus, neminem quidem fallere poterimus, quin eum eadem opera lædamus. Quem igitur nullo modo lædimus, sed vel juvamus, vel ab injuria aut inferenda aut patienda prohibemus, eum certe ne falso quidem millies dicto revera fallimus, sed vero potius beneficio necopinantem afficimus. 3^{io}, dolos et strategemata in bello, modo absit perfidia aut perjurium, non esse mendacia omnes concedunt: quæ concessio alteram definitionem plane destruit. Vix enim ullæ insidiæ aut doli in bello strui

possunt, quim palam idque summo fallendi studio dicantur multa quæ falsissima sunt : unde per illam definitionem mendacio absolvi nequeunt. Hanc igitur potius ob causam licere strategemata dicendum erit, etiam cum mendacio conjuncta, eo quod, si quis est cai verum dicere officii nostri non sit, nihil certe interest an illi, quoties expedit, etiam falsum dicamus : nec video cur hoc in bello magis quam in pace liceat, præsertim quoties injuriam aut periculum a nobismetipsis aut a proximo salutari et probo quodam mendacio depellere licet.

“Quæ igitur testimonia scripturæ contra mendacium proferuntur, de eo intelligenda sunt mendacio, quod aut Dei gloriam aut nostrum proximive bonum imminuere videatur. Hujusmodi sunt, præter ea quæ supra citavimus, Lev. xix. Ps. ci. 7. Prov. vi. 16, 17. Jer. ix. 5. His atque aliis hujusmodi locis veritatem dicere jubemur : at cui? non hosti, non furioso, non violento, non sicario; sed proximo, quicum scilicet pax et justa societas nobis intercedit. Jam vero si veritatem soli proximo dicere jubemur, profecto iis qui nomen proximi non merentur, ne falsum quidem, quoties opus est, dicere vetamur. Qui aliter sentit, ex eo libens quærerem, quonam decalogi præcepto prohibeatur mendacium? respondebit certissime, nono. Age, recitet modo, et mecum sentiet : quidquid enim hic prohibetur, id proximum lædere ostenditur; siquod igitur mendacium non lædit proximum, sub hoc certe mandato nequaquam prohibetur.

“Hinc tot sanctissimos viros theologorum fere judicio mendacii reos merito absolvemus : Abrahamum, Gen. xxii. 5. cum dixit servis suis se reversurum cum filio; fallendi tamen animo, nequid illi suspicarentur; cum ipse persuasus esset mactatum ibi filium se relicturum; nam nisi ita sibi persuasisset, quid hoc magnopere tentationis erat? sed intellexit vir sapiens nihil interesse servorum hoc ut scirent, sibi expedire in præsentia ne scirent. Rebeccam et Jacobum, Gen. xxvii., prudenti enim astutia et cautione aditum sibi muniebant ad jus illud hæreditatis quod alter villi venderat; ad jus, inquam, et oraculo et redemptione jam suum. At patri imposuit : immo potius errori patris, qui amore præpostero in Esauum ferebatur, tempestive occurrit. Josephum, Gen. xlii. 7, etc. multorum sane mendaciorum hominem, si vulgari illa definitione stetur : quam multa enim dixit non vera; eo animo ut fratres falleret? dolo tamen fratribus non malo, sed utilissimo. Obstetrices Hebræas, Exod. i. 19, etc., comprobante etiam Deo; fefellerant enim Pharaonem, non læserant tamen, sed beneficio potius affecerant, dum male faciendi facultatem ademerunt. Mozen, Exod. iii., etiam a Deo jussum iter tridui a Pharaone petere, quasi ad rem divinam faciendam in deserto; eo licet consilio petentem ut Pharaoni verba daret; non causam enim pro causa, vel fictam saltem pro vera protectionis afferbat. Universum populum Israeliticum, Exod. xi. et xii., ab eodem Deo jussum aurum, vasa, vestemque pretiosam ab Ægyptiis mutuam petere; et pollicitum sine dubio reddere : fallendi tamen animo; quidni enim et Dei hostes et hospitii violatores et spoliatores

jamdiu suos? Raabbam, Jos. ii. 4, 5. splendide mentitam, nec sine fide; fallebat enim quos Deus falli voluit, populares licet suos, et magistratus: quos voluit ille salvos conservabat; civile officium religioni recte posthabuit. Ehudem, qui duplici mendacio Eglonem fefellit, Judic. iii. 19, 20. nec injuria tamen, quippe hostem; idque Dei non injussu. Jaelem, quæ confingentem ad se Sisera blanditiis perdidit, Judic. iv. 18, 19. hostem licet Dei magis quam suum: quamquam id non mendacio, sed pia fraude factum Ault Junius, quasi quidquam interesset. Jonathanem, dum rogatus ab amico Davide causam ejus absentiae fictam refert patri, 1 Sam. xx. 6, 28. malebat enim innocentis saluti quam patris crudelitati officiosum se esse; et majoris erat momenti ad charitatem ut innocentis amici consuleretur vitæ, interposito licet mendacio, quam ut patri ad maleficium exequendum veritatis inutili confessione mos gereretur. Hos atque alios tot viros sanctissimos vulgari illa definitione mendacii condemnatos, veluti ex limbo quodam patrum disquisitio hæc veritatis accuratior educit."

The request has been made to me from various quarters for a list of my writings. This I now give, omitting several pamphlets and articles in *Reviews*, etc., of minor importance.

1. Life and Writings of Cicero Griffin.
2. Life of Apollonius Tyanæus and Essay on Scripture Miracles Griffin.
3. Article in London Review, on Greek Tragedy Out of Print.
4. History of the Arians Lumley
- 5—10. Parochial Sermons Out of Print.
11. Plain Sermons (vol. 5th) Rivingtons.
12. Home Thoughts Abroad in the British Magazine, 1832—1836 Out of Print.
13. Tracts for the Times (smaller Tracts), Nos. 1, 2, 6, 7, 8, 10, 11, 19, 20, 21, 34, 38, 41, 45, 47 Rivingtons.
- Tracts for the Times (larger Tracts), Nos. 71, 73, 75, 79, 82, 83, 85, 88, 90 Rivingtons.
14. Pamphlets. 1. Suffragan Bishops. 2. Letter to Faussett. 3. Letters by Catholicus. 4. Letter to Jelf. 5. Letter to Bishop of Oxford Out of Print.
15. Articles in British Critic, 1836—1842. 1. Apostolical Tradition. 2. Dr. Wiseman's Lectures. 3. De la Mennais. 4. Geraldine. 5. Memorals of Oxford. 6. Exeter Hall. 7. Palmer on the Church of Christ. 8. St. Ignatius of Antioch. 9. State of Religious Parties. 10. American Church. 11. Catholicity of the English Church. 12. Countess of Huntingdon. 13. Antichrist. 14. Milman's Christianity. 15. Bowden's Hildebrand. 16. Private Judgment. 17. Davison Out of Print.
16. Church of the Fathers Duffy
17. Prophetical Office of the Church Out of Print.
18. Doctrine of Justification Rivingtons.
19. University Sermons Rivingtons.

20. Sermons on Subjects of the Day . . . Out of Print.
 21. Annotated Translation of St. Athanasius . . . Parker, Oxford.
 22. Essay on Ecclesiastical Miracles . . . Rivingtons.
 23. Essay on Development of Doctrine . . . Toovey.
 24. Dissertatiunculæ Critico-Theologicæ . . . Out of Print.
 25. Loss and Gain . . . Burns and Lambert.
 26. Sermons to Mixed Congregations . . . Duffy.
 27. Anglican Difficulties . . . Duffy.
 28. Catholicism in England . . . Duffy.
 29. Lectures on the Turks . . . Duffy.
 30. University Education . . . Longman.
 31. Office and Work of Universities . . . Longman.
 32. Lectures on University Subjects . . . Longman.
 33. Verses on Religious Subjects . . . Out of Print.
 (Vide also δ in *Lyra Apostolica*.)
 34. Callista. . . Burns and Lambert.
 35. Occasional Sermons . . . Burns and Lambert.
 36. Rambler, 1859—1860. Ancient Saints, 1—5
 Burns and Lambert.
 37. Atlantis. 1. Benedictine Order: 2. Benedictine Centuries. 3. St. Cyril's Formula . . . Longman.
 38. Apologia pro Vitâ suâ . . . Longman.

POSTSCRIPTUM.

JUNE 4, 1864.

WHILE I was engaged with these concluding pages, I received another of those special encouragements, which from several quarters have been bestowed upon me, since my controversy began. It was the extraordinary honour done me of an Address from the Clergy of this large Diocese, who had been assembled for the Synod.

It was followed two days afterwards by a most gracious testimonial from my Bishop, Dr. Ullathorne, in the shape of a Letter which he wrote to me, and also inserted in the Birmingham Papers. With his leave I transfer it to my own Volume, as a very precious document, completing and recompensing, in a way most grateful to my feelings, the anxious work which has occupied me so fully for nearly ten weeks.

"BISHOP'S HOUSE, *June 2, 1864.*

"MY DEAR DR. NEWMAN,—

"It was with warm gratification that, after the close of the Synod yesterday, I listened to the Address presented to you by the clergy of the diocese, and to your impressive reply. But I should have been little satisfied with the part of the silent listener, except on the understanding with myself that I also might afterwards express to you my own sentiments in my own way.

"We have now been personally acquainted, and much more than acquainted, for nineteen years, during more than sixteen of which we have stood in special relation of duty towards each other. This has been one of the singular blessings which God has given me amongst the cares of the

Episcopal office. What my feelings of respect, of confidence, and of affection have been towards you, you know well, nor should I think of expressing them in words. But there is one thing that has struck me in this day of explanations, which you could not, and would not, be disposed to do, and which no one could do so properly or so authentically as I could, and which it seems to me is not altogether uncalled for, if every kind of erroneous impression that some persons have entertained with no better evidence than conjecture is to be removed.

"It is difficult to comprehend how, in the face of facts, the notion should ever have arisen that, during your Catholic life, you have been more occupied with your own thoughts than with the service of religion and the work of the Church. If we take no other work into consideration beyond the written productions which your Catholic pen has given to the world, they are enough for the life's labour of another. There are the Lectures on Anglican Difficulties, the Lectures on Catholicism in England, the great work on the Scope and End of University Education, that on the Office and Work of Universities, the Lectures and Essays on University Subjects, and the two Volumes of Sermons; not to speak of your contributions to the Atlantis, which you founded, and to other periodicals; then there are those beautiful offerings to Catholic literature, the Lectures on the Turks, Loss and Gain, and Callista, and though last, not least, the Apologia, which is destined to put many idle rumours to rest, and many unprofitable surmises; and yet all these productions represent but a portion of your labour, and that in the second half of your period of public life."

"These works have been written in the midst of labour and cares of another kind, and of which the world knows very little. I will specify four of these undertakings, each of a distinct character, and any one of which would have made a reputation for untiring energy in the practical order.

"The first of these undertakings was the establishment of the congregation of the Oratory of St. Philip Neri—that

great ornament and accession to the force of English Catholicity. Both the London and the Birmingham Oratory must look to you as their founder and as the originator of their characteristic excellences ; whilst that of Birmingham has never known any other presidency.

"No sooner was this work fairly on foot than you were called by the highest authority to commence another, and one of yet greater magnitude and difficulty, the founding of a University in Ireland. After the Universities had been lost to the Catholics of these kingdoms for three centuries, everything had to be begun from the beginning: the idea of such an institution to be inculcated, the plan to be formed that would work, the resources to be gathered, and the staff of superiors and professors to be brought together. Your name was then the chief point of attraction which brought these elements together. You alone know what difficulties you had to conciliate and what to surmount, before the work reached that state of consistency and promise, which enabled you to return to those responsibilities in England which you had never laid aside or suspended. And here, excuse me if I give expression to a fancy which passed through my mind.

"I was lately reading a poem, not long published, from the MSS. de Rerum Natura, by Neckham, the foster-brother of Richard the Lion-hearted. He quotes an old prophecy, attributed to Merlin, and with a sort of wonder, as if recollecting that England owed so much of its literary learning to that country; and the prophecy says that after long years Oxford will pass into Ireland—'Vada boum suo tempore transibunt in Hiberniam.' When I read this, I could not but indulge the pleasant fancy that in the days when the Dublin University shall arise in material splendour, an allusion to this prophecy might form a poetic element in the inscription on the pedestal of the statue which commemorates its first Rector.

"The original plan of an oratory did not contemplate any parochial work, but you could not contemplate so many

souls in want of pastors without being prompt and ready at the beck of authority to strain all your efforts in coming to their help. And this brings me to the third and the most continuous of those labours to which I have alluded. The mission in Alcester Street, its church and schools, were the first work of the Birmingham Oratory. After several years of close and hard work, and a considerable call upon the private resources of the Fathers who had established this congregation, it was delivered over to other hands, and the Fathers removed to the district of Edgbaston, where up to that time nothing Catholic had appeared. Then arose under your direction the large convent of the Oratory, the church expanded by degrees into its present capaciousness, a numerous congregation has gathered and grown in it; poor schools and other pious institutions have grown up in connexion with it, and, moreover, equally at your expense and that of your brethren, and, as I have reason to know, at much inconvenience, the Oratory has relieved the other clergy of Birmingham all this while by constantly doing the duty in the poor-house and gaol of Birmingham.

"More recently still, the mission and the poor school at Smethwick owe their existence to the Oratory. And all this while the founder and father of these religious works has added to his other solitudes the toil of frequent preaching, of attendance in the confessional, and other parochial duties.

"I have read on this day of its publication the seventh part of the Apologia, and the touching allusion in it to the devotedness of the Catholic clergy to the poor in seasons of pestilence reminds me that when the cholera raged so dreadfully at Bilston, and the two priests of the town were no longer equal to the number of cases to which they were hurried day and night, I asked you to lend me two fathers to supply the place of other priests whom I wished to send as a further aid. But you and Father St. John preferred to take the place of danger which I had destined for others, and remained at Bilston till the worst was over.

"The fourth work which I would notice is one more widely known. I refer to the school for the education of the higher classes, which at the solicitation of many friends you have founded and attached to the Oratory. Surely after reading this bare enumeration of work done, no man will venture to say that Dr. Newman is leading a comparatively inactive life in the service of the Church.

"To spare, my dear Dr. Newman, any further pressure on those feelings with which I have already taken so large a liberty, I will only add one word more for my own satisfaction. During our long-intercourse there is only one subject on which, after the first experience, I have measured my words with some caution, and that has been where questions bearing on ecclesiastical duty have arisen. I found some little caution necessary, because you were always so prompt and ready to go even beyond the slightest intimation of my wish or desires.

"That God may bless you with health, life, and all the spiritual good which you desire, you and your brethren of the Oratory, is the earnest prayer now and often of,

*

"My dear Dr. NEWMAN,

"Your affectionate friend and faithful servant
in Christ,

" + W. B. ULLATHORNE"

PRELIMINARY PAMPHLETS.

- (1). MR. KINGSLEY AND DR. NEWMAN: A
CORRESPONDENCE ON THE QUESTION WHETHER
DR. NEWMAN TEACHES THAT TRUTH IS NO
VIRTUE? •
- (2). "WHAT, THEN, DOES MR. NEWMAN
MEAN?" A REPLY TO A PAMPHLET LATELY
PUBLISHED BY DR. NEWMAN, BY THE REV.
CHARLES KINGSLEY.

MR. KINGSLEY AND DR. NEWMAN :

A

CORRESPONDENCE

On the Question

WHETHER DR. NEWMAN TEACHES THAT
TRUTH IS NO VIRTUE?

LONDON :
LONGMAN, GREEN, LONGMAN, ROBERTS, AND GREEN.

1864.

Price One Shilling.

ADVERTISEMENT.

To prevent misconception, I think it necessary to observe, that, in my Letters here published, I am far indeed from implying any admission of the truth of Mr. Kingsley's accusations against the Catholic Church, although I have abstained from making any formal protest against them. The object which led to my writing at all, has also led me, in writing, to turn my thoughts in a different direction.

J. H. N.

January 31, 1864.

A CORRESPONDENCE, ETC.

I.

Extract from a Review of Froude's History of England, vols. vii. and viii., in Macmillan's Magazine for January, 1864, signed "C. K."

PAGES 216, 217.

"THE Roman religion had, for some time past, been making men not better men, but worse. We must face, we must conceive honestly for ourselves, the deep demoralization which had been brought on in Europe by the dogma that the Pope of Rome had the power of creating right and wrong; that not only truth and falsehood, but morality and immorality, depended on his setting his seal to a bit of parchment. From the time that indulgences were hawked about in his name, which would insure pardon for any man, '*etsi matrem Dei violavisset*,' the world in general began to be of that opinion. But the mischief was older and deeper than those indulgences. It lay in the very notion of the dispensing power. A deed might be a crime, or no crime at all—like Henry the Eighth's marriage of his brother's widow—according to the will of the Pope. If it suited the interest or caprice of the old man of Rome *not* to say the word, the doer of a certain deed would be burned alive in hell for ever. If it suited him, on the other hand, to say it, the doer of the same deed would go, sacramentis munitus, to endless bliss. What rule of morality, what eternal law of right and wrong, could remain in the hearts of men born and bred under the shadow of so hideous a deception?

"And the shadow did not pass at once, when the Pope's authority was thrown off. Henry VIII. evidently thought

that if the Pope could make right and wrong, perhaps he could do so likewise. Elizabeth seems to have fancied, at one weak moment, that the Pope had the power of making her marriage with Leicester right, instead of wrong.

"Moreover, when the moral canon of the Pope's will was gone, there was for a while no canon of morality left. The average morality of Elizabeth's reign was not so much low, as capricious, self-willed, fortuitous; magnificent one day in virtue, terrible the next in vice. It was not till more than one generation had grown up and died with the Bible in their hands, that Englishmen and Germans began to understand (what Frenchmen and Italians did not understand) that they were to be judged by the everlasting laws of a God who was no respecter of persons.

"So, again, of the virtue of truth. Truth, for its own sake, had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be; that cunning is the weapon which Heaven has given to the saints wherewith to withstand the brute male force of the wicked world which marries and is given in marriage. Whether his notion be doctrinally correct or not, it is at least historically so.

"Ever since Pope Stephen forged an epistle from St. Peter to Pepin, King of the Franks, and sent it with some filings of the saint's holy chains, that he might bribe him to invade Italy, destroy the Lombards, and confirm to him the 'Patrimony of St. Peter;' ever since the first monk forged the first charter of his monastery, or dug the first heathen Anglo-Saxon out of his barrow, to make him a martyr and a worker of miracles, because his own minster did not 'draw' as well as the rival minster ten miles off;—ever since this had the heap of lies been accumulating, spawning, breeding fresh lies, till men began to ask themselves whether truth was a thing worth troubling a practical man's head about, and to suspect that tongues were given to men, as claws to cats and horns to bulls, simply for purposes of offence and defence."

II.

DR. NEWMAN to MESSRS. MACMILLAN AND CO.

GENTLEMEN,

THE ORATORY, Dec. 30, 1863.

I do not write to you with any controversial purpose, which would be preposterous; but I address you simply because of your special interest in a Magazine which bears your name.

That highly respected name you have associated with a Magazine, of which the January number has been sent to me by this morning's post, with a pencil mark calling my attention to page 217.

There, apropos of Queen Elizabeth, I read as follows:—

"Truth, for its own sake, had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be; that cunning is the weapon which Heaven has given to the saints wherewith to withstand the brute male force of the wicked world which marries and is given in marriage. Whether his notion be doctrinally correct or not, it is at least historically so."

There is no reference at the foot of the page to any words of mine, much less any quotation from my writings, in justification of this statement.

I should not dream of expostulating with the writer of such a passage, nor with the editor who could insert it without appending evidence in proof of its allegations. Nor do I want any reparation from either of them. I neither complain of them for their act, nor should I thank them if they reversed it. Nor do I even write to you with any desire of troubling you to send me an answer. I do but wish to draw the attention of yourselves, as gentlemen, to a grave and gratuitous slander, with which I feel confident you will be sorry to find associated a name so eminent as yours.

I am, Gentlemen,

Your obedient Servant,

(Signed)

JOHN H. NEWMAN.



III.

The Rev. Charles Kingsley to Dr. Newman.

EVERSLEY RECTORY, *January 6, 1864.*

REVEREND SIR,

I have seen a letter of yours to Mr. Macmillan, in which you complain of some expressions of mine in an article in the January number of Macmillan's Magazine.

That my words were just, I believed from many passages of your writings; but the document to which I expressly referred was one of your Sermons on "Subjects of the Day," No. XX., in the volume published in 1844, and entitled "Wisdom and Innocence."

It was in consequence of that sermon, that I finally shook off the strong influence which your writings exerted on me; and for much of which I still owe you a deep debt of gratitude.

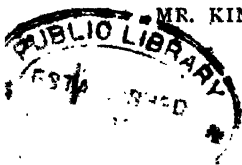
I am most happy to hear from you that I mistook (as I understand from your letter) your meaning; and I shall be most happy, on your showing me that I have wronged you, to retract my accusation as publicly as I have made it.

I am, Reverend Sir,

Your faithful Servant,

(Signed)

CHARLES KINGSLEY.



IV.

DR. NEWMAN *to the* REV. CHARLES KINGSLEY.THE ORATORY, BIRMINGHAM,
January 7, 1864.

REVEREND SIR,

I have to acknowledge your letter of the 6th, informing me that you are the writer of an article in Macmillan's Magazine, in which I am mentioned, and referring generally to a Protestant sermon of mine, of seventeen pages, published by me, as Vicar of St Mary's, in 1844, and treating of the bearing of the Christian towards the world, and of the character of the reaction of that bearing upon him; and also, referring to my works *passim*; in justification of your statement, categorical and definite, that "Father Newman informs us that truth for its own sake need not, and on the whole ought not to be, a virtue with the Roman clergy."

I have only to remark, in addition to what I have already said with great sincerity to Messrs. Macmillan and Co., in the letter of which you speak, and to which I refer you, that, when I wrote to them, no person whatever, whom I had ever seen or heard of, had occurred to me as the author of the statement in question. When I received your letter, taking upon yourself the authorship, I was amazed.

I am, Reverend Sir,

Your obedient Servant,

(Signed)

JOHN H. NEWMAN.

V.

DR. NEWMAN *to* X. Y., ESQ.¹THE ORATORY *January 8, 1864.*

DEAR SIR,

I thank you for the friendly tone of your letter of the 5th just received, and I wish to reply to it with the frankness which it invites. I have heard from Mr. Kingsley, avowing himself, to my extreme astonishment, the author of the passage about which I wrote to Messrs. Macmillan. No one, whose name I had ever heard, crossed my mind as the writer in their Magazine: and, had any one said it was Mr. Kingsley, I should have laughed in his face. Certainly, I saw the initials at the end; but, you must recollect, I live out of the world; and I must own, if Messrs. Macmillan will not think the confession rude, that, as far as I remember, I never before saw even the outside of their Magazine. And so of the Editor: when I saw his name on the cover, it conveyed to me absolutely no idea whatever. I am not defending myself, but merely stating what was the fact; and as to the article, I said to myself, "Here is a young scribe, who is making himself a cheap reputation by smart hits at safe objects."

All this will make you see, not only how I live out of the world, but also how wanton I feel it to have been in the parties concerned thus to let fly at me. Were I in active controversy with the Anglican body, or any portion of it, as I have been before now, I should consider untrue assertions

¹ A gentleman who interposed between Mr. Kingsley and Dr. Newman.

about me to be in a certain sense a rule of the game, as times go, though God forbid that I should indulge in them myself in the case of another. I have never been very sensitive of such attacks; rarely taken notice of them. Now, when I have long ceased from controversy, they continue: they have lasted incessantly from the year 1833 to this day. They do not ordinarily come in my way: when they do, I let them pass through indolence. Sometimes friends send me specimens of them; and sometimes they are such as I am bound to answer, if I would not compromise interests which are dearer to me than life. The January number of the Magazine was sent to me, I know not by whom, friend or foe, with the passage on which I have animadverted, emphatically, not to say indignantly, scored against. Nor can there be a better proof that there was a call upon me to notice it, than the astounding fact that you can so calmly (excuse me) "confess plainly" of yourself, as you do, "that you had read the passage, and did not even think that I or any of my communion would think it unjust."

Most wonderful phenomenon! An educated man, breathing English air, and walking in the light of the nineteenth century, thinks that neither I nor any members of my communion feel any difficulty in allowing that "Truth for its own sake need not, and on the whole ought not to be, a virtue with the Roman Clergy;" nay, that they are not at all surprised to be told that "Father Newman had informed" the world, that such is the standard of morality acknowledged, acquiesced in, by his co-religionists! But, I suppose, in truth, there is nothing at all, however base, up to the high mark of Titus Oates, which a Catholic may not expect to be believed of him by Protestants, however honourable and hard-headed. However, dismissing this natural train of thought, I observe on your avowal as follows; and I think what I shall say will commend itself to your judgment as soon as I say it.

I think you will allow then, that there is a broad difference between a virtue, considered in itself as a principle or rule, and the application or limits of it in human conduct. Catholics and Protestants, in their view of the substance of the moral virtues, agree, but they carry them out variously in detail; and in particular instances, and in the case of particular actors or writers, with but indifferent success. Truth is the same in itself and in substance to Catholic and Protestant; so is purity: both virtues are to be referred to that moral sense which is the natural possession of us all. But when we come to the question in detail, whether this or that act in particular is conformable to the rule of truth, or again to the rule of purity; then sometimes there is a difference of opinion between individuals, sometimes between schools, and sometimes between religious communions. I, on my side, have long thought, even before I was a Catholic, that the Protestant system, as such, leads to a lax observance of the rule of purity; Protestants think that the Catholic system, as such, leads to a lax observance of the rule of truth. I am very sorry that they should think so, but I cannot help it; I lament their mistake, but I bear it as I may. If Mr. Kingsley had said no more than this, I should not have felt it necessary to criticize such an ordinary remark. But, as I should be committing a crime, heaping dirt upon my soul, and storing up for myself remorse and confusion of face at a future day, if I applied my abstract belief of the latent sensuality of Protestantism, on *à priori* reasoning, to individuals, to living persons, to authors and men of name, and said (not to make disrespectful allusion to the living) that Bishop Van Mildert, or the Rev. Dr. Spry, or Dean Milner, or the Rev. Charles Simeon "informs us that chastity for its own sake need not be, and on the whole ought not to be, a virtue with the Anglican clergy," and then, when challenged for the proof, said, "*Vide* Van Mildert's Bampton Lectures and Simeon's Skeleton Sermons *passim*;" and, as I should only make the matter still worse, if I pointed to flagrant instances of

paradoxical divines or of bad clergymen among Protestants, as, for instance, to that popular London preacher at the end of last century who advocated polygamy in print; so, in like manner, for a writer, when he is criticizing definite historical facts of the sixteenth century, which stand or fall on their own merits, to go out of his way to have a fling at an unpopular name, living but "down," and boldly to say to those who know no better, who know nothing but what he tells them, who take their tradition of historical facts from him, who do not know *me*,—to say of *me*, "Father Newman *informs* us that Truth for its own sake *need not be, and on the whole ought not to be*, a virtue with the Roman clergy," and to be thus brilliant and antithetical (save the mark!) in the very cause of Truth, is a proceeding of so special a character as to lead me to exclaim, after the pattern of the celebrated saying, "O Truth, how many lies are told in thy name!"

Such being the state of the case, I think I shall carry you along with me when I say, that, if there is to be any explanation in the Magazine of so grave an inadvertence, it concerns the two gentlemen who are responsible for it, of what complexion that explanation shall be. For me, it is not I who ask for it; I look on mainly as a spectator, and shall praise or blame, according to my best judgment, as I see what they do. Not that, in so acting, I am implying a doubt of all that you tell me of them; but "handsome is, that handsome does." If they set about proving their point, or, should they find that impossible, if they say so, in either case I shall call them *men*. But,—bear with me for harbouring a suspicion which Mr. Kingsley's letter to me has inspired,—if they propose merely to smooth the matter over by publishing to the world that I have "complained," or that "they yield to my letters, expostulations, representations, explanations," or that "they are quite ready to be convinced of their mistake, if I will convince them," or that "they have profound respect for me, but really they are not the only persons who have gathered from my

writings what they have said of me," or that "they are unfeignedly surprised that I should visit in their case what I have passed over in the case of others," or that "they have ever had a true sense of my good points, but cannot be expected to be blind to my faults," if this be the sum total of what they are to say, and they ignore the fact that the *onus probandi* of a very definite accusation lies upon them, and that they have no right to throw the burden upon others, then, I say with submission, they had better let it all alone, as far as I am concerned, for a half-measure settles nothing.

January 10.—I will add, that any letter addressed to me by Mr. Kingsley, I account public property; not so, should you favour me with any fresh communication yourself.

I am, Dear Sir,

Yours faithfully,

(Signed)

• JOHN H. NEWMAN.

VI.

The REV. CHARLES KINGSLEY to DR. NEWMAN.

EVERSLEY RECTORY, *January 14, 1864.*

REVEREND SIR,

I have the honour to acknowledge your answer to my letter.

I have also seen your letter to Mr. X. Y. On neither of them shall I make any comment, save to say, that, if you fancy that I have attacked you because you were, as you please to term it, "down," you do me a great injustice; and also, that the suspicion expressed in the latter part of your letter to Mr. X. Y., is needless.

The course, which you demand of me, is the only course fit for a gentleman; and, as the tone of your letters (even more than their language) make me feel, to my very deep pleasure, that my opinion of the meaning of your words was a mistaken one, I shall send at once to Macmillan's Magazine the few lines which I inclose.

You say, that you will consider my letters as public. You have every right to do so.

I remain, Reverend Sir,

Yours faithfully,

(Signed) C. KINGSLEY.

VII.

[This will appear in the next number.]

“TO THE EDITOR OF MACMILLAN’S MAGAZINE.

“SIR,

“In your last number I made certain allegations against the teaching of the Rev. Dr. Newman, which were founded on a sermon of his, entitled ‘Wisdom and Innocence’ (the sermon will be fully described, as to¹ . . .)

“Dr. Newman has, by letter, expressed in the strongest terms, his denial of the meaning which I have put upon his words.

“No man knows the use of words better than Dr. Newman; no man, therefore, has a better right to define what he does, or does not, mean by them.

“It only remains, therefore, for me to express my hearty regret at having so seriously mistaken him; and my hearty pleasure at finding him on the side of Truth, in this, or any other, matter.

(Signed)

CHARLES KINGSLEY.”

¹ Here follows a word or half-word, which neither I nor anyone else to whom I have shown the MS. can decypher. I have at p. 266 filled in for Mr. Kingsley what I understood him to mean by “fully.” —J. H. N.

VIII.

DR. NEWMAN *to the* REV. CHARLES KINGSLEY.THE ORATORY, *January 17, 1864.*

REVEREND SIR,

Since you do no more than announce to me your intention of inserting in Macmillan's Magazine the letter, a copy of which you are so good as to transcribe for me, perhaps I am taking a liberty in making any remarks to you upon it. But then, the very fact of your showing it to me seems to invite criticism; and so sincerely do I wish to bring this painful matter to an immediate settlement, that, at the risk of being officious, I avail myself of your courtesy to express the judgment which I have carefully formed upon it.

I believe it to be your wish to do me such justice as is compatible with your duty of upholding the consistency and quasi-infallibility which is necessary for a periodical publication; and I am far from expecting anything from you which would be unfair to Messrs. Macmillan and Co. Moreover, I am quite aware, that the reading public, to whom your letter is virtually addressed, cares little for the wording of an explanation, provided it be made aware of the fact than an explanation has been given.

Nevertheless, after giving your letter the benefit of both these considerations, I am sorry to say I feel it my duty to withhold from it the approbation which I fain would bestow.

Its main fault is, that, quite contrary to your intention, it will be understood by the general reader to intimate, that I

have been confronted with definite extracts from my works, and have laid before you my own interpretations of them. Such a proceeding I have indeed challenged, but have not been so fortunate as to bring about.

But besides, I gravely disapprove of the letter as a whole. The grounds of this dissatisfaction will be best understood by you, if I place in parallel columns its paragraphs, one by one, and what I conceive will be the popular reading of them.

This I proceed to do.

I have the honour to be,

Reverend Sir,

Your obedient Servant,

(Signed)

JOHN H. NEWMAN.

Mr. Kingsley's Letter.

Unjust, but too probable, popular rendering of it.

1. Sir,—In your last number I made certain allegations against the teaching of the Rev. Dr. Newman, which were founded on a Sermon of his, entitled "Wisdom and Innocence," preached by him as Vicar of St. Mary's, and published in 1844.

2. Dr. Newman has, by letter, expressed in the strongest terms his denial of the meaning which I have put upon his words.

2. I have set before Dr. Newman, as he challenged me to do, extracts from his writings, and he has affixed to them what he conceives to be their legitimate sense, to the denial of that in which I understood them,

3. No man knows the use of words better than Dr. Newman: no man, therefore, has a better right to define what he does, or does not, mean by them.

4. It only remains, therefore, for me to express my hearty regret at having so seriously mistaken him, and my hearty pleasure at finding him on the side of truth, in this or any other matter.

3. He has done this with the skill of a great master of verbal fence, who knows, as well as any man living, how to insinuate a doctrine without committing himself to it.

4. However, while I heartily regret that I have so seriously mistaken the sense which he assures me his words were meant to bear, I cannot but feel a hearty pleasure also, at having brought him, for once in a way, to confess that after all truth is a Christian virtue.

IX.

REV. CHARLES KINGSLEY *to* DR. NEWMAN.EVERSLEY RECTORY, *January 18, 1864.*

REVEREND SIR,

I do not think it probable that the good sense and honesty of the British Public will misinterpret my apology, in the way in which you expect.

Two passages in it, which I put in in good faith and good feeling, may, however, be open to such a bad use, and I have written to Messrs. Macmillan to omit them; viz. the words, "No man knows the use of words better than Dr. Newman;" and those, "My hearty pleasure at finding him in the truth (*sic*) on this or any other matter."

As to your Art. 2, it seems to me, that, by referring publicly to the Sermon on which my allegations are founded, I have given, not only you, but every one an opportunity of judging of their injustice. Having done this, and having frankly accepted your assertion that I was mistaken, I have done as much as one English gentleman can expect from another.

I have the honour to be,

Reverend Sir,

Your obedient Servant,

(Signed)

CHARLES KINGSLEY.

X.

DR. NEWMAN to MESSRS. MACMILLAN & CO.

THE ORATORY, *January 22, 1864.*

GENTLEMEN,

Mr. Kingsley, the writer of the paragraph to which I called your attention on the 30th of last month, has shown his wish to recall words, which I considered a great affront to myself, and a worse insult to the Catholic priesthood. He has sent me the draft of a Letter which he proposes to insert in the February number of your Magazine; and, when I gave him my criticisms upon it, he had the good feeling to withdraw two of its paragraphs.

However, he did not remove that portion of it, to which, as I told him, lay my main objection.

That portion ran as follows:—

“Dr. Newman has by letter expressed in the strongest terms his denial of the meaning which I have put upon his words.”

My objection to this sentence, which (with the addition of a reference to a Protestant sermon of mine, which he says formed the ground of his assertion, and of an expression of regret at having mistaken me) constitutes, after the withdrawal of the two paragraphs, the whole of his proposed letter, I thus explained to him:—

“Its [the proposed letter’s] main fault is, that, quite contrary to your intention, it will be understood by the general reader to intimate, that I have been confronted with definite extracts from my works, and have laid before you my own

interpretation of them. Such a proceeding I have indeed challenged, but have not been so fortunate as to bring about."

In answer to this representation, Mr. Kingsley wrote to me as follows:—

"It seems to me, that, by referring publicly to the sermon, on which my allegations are founded, I have given, not only you, but every one, an opportunity of judging of their injustice. Having done this, and having frankly accepted your assertion that I was mistaken, I have done as much as one English gentleman can expect from another."

I received this reply the day before yesterday. It disappointed me, for I had hoped that, with the insertion of a letter from him in your Magazine for February, there would have been an end of the whole matter. However, I have waited forty-eight hours, to give time for his explanation to make its full, and therefore its legitimate impression on my mind. After this interval, I find my judgment of the passage just what it was.

Moreover, since sending to Mr. Kingsley that judgment, I have received a letter from a friend at a distance, whom I had consulted, a man about my own age, who lives out of the world of theological controversy and contemporary literature, and whose intellectual habits especially qualify him for taking a clear and impartial view of the force of words. I put before him the passage in your January number, and the writer's proposed letter in February¹; and I asked him whether I might consider the letter sufficient for its purpose, without saying a word to show him the leaning of my own mind. He answers:

"In answer to your question, whether Mr. Kingsley's proposed reparation is sufficient, I have no hesitation in saying, Most decidedly not. Without attempting to quote any passage from your writings which justifies in any manner the language which he has used in his review, he leaves it to be inferred that the representation, which he has given

¹ Viz. as it is given above, p. 264.—J. H. N.

of your statements and teaching in the sermon to which he refers, is the fair and natural and primary sense of them, and that it is only by your declaring that you did not mean what you really and in effect said, that he finds that he had made a false charge."

This opinion thus given came to me, I repeat, *after* I had sent to Mr. Kingsley the letter of objection, of which I have quoted a portion above. You will see that, though the two judgments are independent of each other, they in substance coincide.

It only remains for me then to write to you again; and, in writing to you now, I do no more than I did on the 30th of December. I bring the matter before you, without requiring from you any reply.

I am, Gentlemen,

Your obedient Servant,

(Signed)

JOHN H. NEWMAN.

XI.

Letter of Explanation from Mr. KINGSLEY, as it stands in Macmillan's Magazine for February, 1864, p. 368.

TO THE EDITOR OF MACMILLAN'S MAGAZINE.

SIR,

In your last number I made certain allegations against the teaching of Dr. John Henry Newman, which I thought were justified by a Sermon of his, entitled "Wisdom and Innocence" (Sermon 20 of "Sermons bearing on Subjects of the Day"). Dr. Newman has by letter expressed, in the strongest terms, his denial of the meaning which I have put upon his words. It only remains, therefore, for me to express my hearty regret at having so seriously mistaken him.

Yours faithfully,

(Signed)

CHARLES KINGSLEY.

EVERSLEY, January 14, 1864.

XII.

Reflections on the above.

I shall attempt a brief analysis of the foregoing correspondence; and I trust that the wording which I shall adopt will not offend against the gravity due both to myself and to the occasion. It is impossible to do justice to the course of thought evolved in it without some familiarity of expression.

Mr. Kingsley begins then by exclaiming,—“O the chicanery, the wholesale fraud, the vile hypocrisy, the conscience-killing tyranny of Rome! We have not far to seek for an evidence of it. There’s Father Newman to wit: one living specimen is worth a hundred dead ones. He, a Priest writing of Priests, tells us that lying is never any harm.”

I interpose: “You are taking a most extraordinary liberty with my name. If I have said this, tell me when and where.”

Mr. Kingsley replies: “You said it, Reverend Sir, in a Sermon which you preached, when a Protestant, as Vicar of St. Mary’s, and published in 1844; and I could read you a very salutary lecture on the effects which that Sermon had at the time on my own opinion of you.”

• I make answer: “Oh . . . *Not*, it seems, as a Priest speaking of Priests;—but let us have the passage.”

Mr. Kingsley relaxes: “Do you know, I like your *tone*. From your *tone* I rejoice, greatly rejoice, to be able to believe that you did not mean what you said.”

I rejoine: “*Mean* it! I maintain I never *said* it, whether as a Protestant or as a Catholic.”

• Mr. Kingsley replies: “I waive that point.”

I object: "Is it possible! What? waive the main question! I either said it or I didn't. You have made a monstrous charge against me; direct, distinct, public. You are bound to prove it as directly, as distinctly, as publicly;—or to own you can't."

"Well," says Mr. Kingsley, "if you are quite sure you did not say it, I'll take your word for it; I really will."

My *word*! I am dumb. Somehow I thought that it was my *word* that happened to be on trial. The *word* of a Professor of lying, that he does not lie!

But Mr. Kingsley re-assures me: "We are both gentlemen," he says: "I have done as much as one English gentleman can expect from another."

I begin to see: he thought me a gentleman at the very time that he said I taught lying on system. After all, it is not I, but it is Mr. Kingsley who did not mean what he said. "*Habemus confitentem reum.*"

So we have confessedly come round to this, preaching without practising; the common theme of satirists from Juvenal to Walter Scott! "I left Baby Charles and Steenie laying his duty before him," says King James of the reprobate Dalgarno: "O Geordie, jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation, and Steenie lecturing on the turpitude of incontinence."

While I feel then that Mr. Kingsley's February explanation is miserably insufficient in itself for his January enormity; still I feel also that the Correspondence, which lies between these two acts of his, constitutes a real satisfaction to those principles of historical and literary justice to which he has given so rude a shock.

Accordingly, I have put it into print, and make no further criticism on Mr. Kingsley.

J. H. N.

"WHAT, THEN, DOES DR. NEWMAN MEAN?"

A REPLY

TO

A PAMPHLET LATELY PUBLISHED

BY DR. NEWMAN.

BY THE

REV. CHARLES KINGSLEY.

"It is not more than a hyperbole to say, that, in certain cases, a lie is the nearest approach to truth."—NEWMAN, *Sermons on the Theory of Religious Belief*, page 343.

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1864.

"WHAT, THEN, DOES DR. NEWMAN MEAN?"

DR. NEWMAN has made a great mistake. He has published a correspondence between himself and me, with certain "Reflections" and a title page, which cannot be allowed to pass without a rejoinder.

Before commenting on either, I must give a plain account of the circumstances of the controversy, which seem to have been misunderstood in several quarters. In the January number of *Macmillan's Magazine*, I deliberately and advisedly made use of these words:—

"Truth, for its own sake, had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and, on the whole, ought not to be; that cunning is the weapon which Heaven has given to the saints wherewith to withstand the brute male force of the wicked world which marries and is given in marriage." This accusation I based upon a considerable number of passages in Dr. Newman's writings, and especially on a sermon entitled "Wisdom and Innocence," and preached by Dr. Newman as Vicar of St. Mary's, and published as No. XX. of his "Sermons on Subjects of the Day."

Dr. Newman wrote, in strong but courteous terms, to Messrs. Macmillan and Co. complaining of this language as a slander. I at once took the responsibility on myself, and wrote to Dr. Newman.

I had been informed (by a Protestant) that he was in weak health, that he wished for peace and quiet, and was averse to controversy; I therefore felt some regret at having disturbed him: and this regret was increased by the moderate and courteous tone of his letters, though they

contained, of course, much from which I differed. I addressed to him the following letter, of which, as I trust every English gentleman will feel, I have no reason to be ashamed :—

REVEREND SIR,

I have seen a letter of yours to Mr. Macmillan, in which you complain of some expressions of mine in an article in the January number of *Macmillan's Magazine*.

That my words were just, I believed from many passages of your writings; but the document to which I expressly referred was one of your sermons on "Subjects of the Day," No. XX. in the volume published in 1844, and entitled "Wisdom and Innocence."

It was in consequence of that sermon that I finally shook off the strong influence which your writings exerted on me, and for much of which I still owe you a deep debt of gratitude.

I am most happy to hear from you that I mistook (as I understand from your letter) your meaning; and I shall be most happy, on your showing me that I have wronged you, to retract my accusation as publicly as I have made it.

I am, Rev. Sir,

Your faithful servant,

CHARLES KINGSLEY.

I received a very moderate answer from Dr. Newman, and a short correspondence ensued, which ended in my inserting in the February number of *Macmillan's Magazine* the following apology :—

To the Editor of "MACMILLAN'S MAGAZINE."

SIR,

In your last number I made certain allegations against the teaching of Dr. John Henry Newman, which I thought were justified by a sermon of his, entitled

"Wisdom and Innocence" (Sermon XX. of "Sermons bearing on Subjects of the Day"). Dr. Newman has, by letter, expressed in the strongest terms his denial of the meaning which I have put upon his words. It only remains, therefore, for me to express my hearty regret at having so seriously mistaken him. •

Yours faithfully,

CHARLES KINGSLEY.

My object had been throughout to avoid war, because I thought Dr. Newman wished for peace. I therefore dropped the question of the meaning of "many passages of his writings," and confined myself to the sermon entitled "Wisdom and Innocence," simply to give him an opportunity of settling the dispute on that one ground.

But whether Dr. Newman lost his temper, or whether he thought that he had gained an advantage over me, or whether he wanted a more complete apology than I chose to give, whatever, I say, may have been his reasons, he suddenly changed his tone of courtesy and dignity for one of which I shall only say that it shows sadly how the atmosphere of the Romish priesthood has degraded his notions of what is due to himself; and when he published (as I am much obliged to him for doing) the whole correspondence, he appended to it certain reflexions, in which he attempted to convict me of not having believed the accusation which I had made. •

There remains for me, then, nothing but to justify my mistake, as far as I can.

I am, of course, precluded from using the sermon entitled "Wisdom and Innocence" to prove my words. I have accepted Dr. Newman's denial that it means what I thought it did; and Heaven forbid that I should withdraw my word once given, at whatever disadvantage to myself. But more. I am informed by those from whose judgment on such points there is no appeal, that, "*en hault courage*" and

strict honour, I am also precluded, by the terms of my explanation, from using any other of Dr. Newman's past writings to prove my assertion. I have declared Dr. Newman to have been an honest man up to the 1st of February, 1864. It was, as I shall show, only Dr. Newman's fault that I ever thought him to be anything else. It depends entirely on Dr. Newman whether he shall sustain the reputation which he has so recently acquired. If I give him thereby a fresh advantage in this argument, he is most welcome to it. He needs, it seems to me, as many advantages as possible. But I have a right, in self-justification, to put before the public so much of that sermon, and of the rest of Dr. Newman's writings, as will show why I formed so harsh an opinion of them and him, and why I still consider that sermon (whatever may be its meaning) as most dangerous and misleading. And I have a full right to do the same by those "many passages of Dr. Newman's writings" which I left alone at first, simply because I thought that Dr. Newman wished for peace.

First, as to the sermon entitled "Wisdom and Innocence." It must be remembered always that it is not a Protestant, but a Romish sermon. It is occupied entirely with the attitude of "the world" to "Christians" and "the Church." By the world appears to be signified, especially, the Protestant public of these realms. What Dr. Newman means by Christians, and the Church, he has not left in doubt; for in the preceding sermon (XIX. p. 328) he says: "But, if the truth must be spoken, what are the 'humble monk, and the holy nun, and other regulars, as they are called, but Christians after the very pattern given us in Scripture? What have they done but this—continue in the world the Christianity of the Bible? Did our Saviour come on earth suddenly, as He will one day visit, in whom would He see the features of the Christians He and His apostles left behind them, but in them? Who but these give up home and friends, wealth and ease, good name and liberty of will, for the kingdom of heaven?"

"Where shall we find the image of St. Paul, or St. Peter, or St. John, or of Mary the mother of Mark, or of Philip's daughters, but in those who, whether they remain in seclusion, or are sent over the earth, have calm faces, and sweet plaintive voices, and spare frames, and gentle manners, and hearts weaned from the world, and wills subdued; and for their meekness meet with insult, and for their purity with slander, and for their gravity with suspicion, and for their courage with cruelty . . ." This is his definition of Christians. And in the sermon itself he sufficiently defines what he means by "the Church" in two "notes" of her character, which he shall give in his own words (Sermon XX. p. 346):—"What, for instance, though we grant that sacramental confession and the celibacy of the clergy do tend to consolidate the body politic in the relation of rulers and subjects, or, in other words, to aggrandize the priesthood? for how can the Church be one body without such relation?" . . .

Monks and nuns the only perfect Christians; sacramental confession and the celibacy of the clergy notes of the Church; the laity in relation to the clergy of subjects to rulers. What more? If I, like others, on the strength of Dr. Newman's own definitions, gave to his advice to Christians concerning "wisdom," "prudence," "silence," the meaning which they would have in the mouth of a Romish teacher—St. Alfonso da Liguori, for instance—whom can Dr. Newman blame for the mistake, save himself?

But to the sermon itself; the text of which is from Matthew x. 16. It begins by stating that the Church has been always helpless and persecuted, in proportion to its purity. Dr. Newman then asks, how Christians are to defend themselves if they might not fight? and answers, "They were allowed the arms, that is, the arts, of the defenceless." He shows how the weaker animals are enabled to defend themselves by various means, among which he enumerates "natural cunning, which enables them

to elude or even to destroy their enemies." He goes on to show how the same holds good in our own species, in the case of "a captive, effeminate race"; of "slaves"; of "ill-used and oppressed children"; of the "subjects of a despot." "They exercise the inalienable right of self-defence in such methods as they best may; only, since "human nature is unscrupulous, guilt or innocence is all the same to them, if it works their purpose."

He goes on to point out the analogy between these facts and the conduct fit for Christians. "The servants of Christ "are forbidden to defend themselves by violence; but they "are not forbidden other means: direct means are not "allowed, but others are even commanded. For instance, "foresight, 'beware of men': avoidance, 'when they "persecute you in one city, flee into another'; prudence "and skill, as in the text, 'Be ye wise as serpents.'"

The mention of the serpent reminds him of the serpent in Paradise; and he says, "Considering that the serpent "was chosen by the enemy of mankind as the instrument "of his temptations in Paradise, it is very remarkable that "Christ should choose it as the pattern of wisdom for His "followers. It is as if He appealed to the whole world "of sin, and to the bad arts by which the feeble gain "advantages over the strong. It is as if He set before us "the craft and treachery, the perfidy of the slave, and bade "us extract a lesson even from so great an evil. It is as if "the more we are forbidden violence, the more we are "exhorted to prudence: as if it were our bounden duty to "rival the wicked in endowments of mind, and to excel "them in their exercise."

Dr. Newman then goes on to assert, that "if there be one reproach more than another which has been cast upon" the Church, "it is that of fraud and cunning." He quotes the imputations of craftiness and deceitfulness thrown upon St. Paul, and even of "deceit" upon our Lord himself. He then says that "Priestcraft has ever been considered the badge, and its imputation is a kind of note, of the Church."

He asserts that the accusation has been, save in a few exceptions, unfounded; and that "the words 'craft' and 'hypocrisy' are but the version of 'wisdom' and 'harmlessness' in the language of the world." "It is remarkable, however, that not only is harmlessness the corrective of wisdom, securing it against the corruption of craft and deceit, as stated in the text: but innocence, simplicity, implicit obedience to God, tranquillity of mind, contentment, these and the like virtues are in themselves a sort of wisdom; I mean, they produce the same results as wisdom, because God works for those who do not work for themselves; and thus they especially incur the charge of craft at the hands of the world," because they pretend to so little, yet effect so much. This circumstance admits dwelling on."

He then goes on to mention seven heads:—

"First, sobriety, self-restraint, control of word and feeling, which religious men exercise, have about them an appearance of being artificial, because they are not natural; and of being artful, because artificial"; and adds shortly after, that "those who would be holy and blameless, the sons of God, find so much in the world to unsettle and defile them, that they are necessarily forced upon a strict self-restraint, lest they should receive injury from such intercourse with it as is unavoidable; and this self-restraint is the first thing which makes holy persons seem wanting in openness and manliness." Next he points out that "religious men are a mystery to the world; and being a mystery, they will in mere self-defence be called by the world mysterious, dark, subtle, designing." Next, that "it is very difficult to make the world understand the difference between an outward obedience and an inward assent." He then instances the relations between the early Christians and the heathen magistrates; and adds, that "when religious men outwardly conform, on the score of duty, to the powers that be, the world is easily led into the mistake that they have renounced their opinions, as

"well as submitted their actions; and it feels or affects surprise, to find that their opinions remain; and it considers, or calls this, an inconsistency, or a duplicity"; with more to the same purpose.

Next, the silent resignation of Christians is set forth as a cause of the world's suspicion; and "so is their confidence, "in spite of their apparent weakness, their cause will triumph."

Another cause of the world's suspicion is, the unexpected success of religious men.

Another, that the truth has in itself the power of spreading, without instruments, "making the world impute" to secret management that uniformity, which is nothing but the echo of the One Living and True Word.

Another, that when Christians prosper, contrary to their own expectations, "it looks like deceit to show surprise, and "to disclaim the work themselves."

And lastly, because God works for Christians, and they are successful, when they only mean to be dutiful. "But "what duplicity does the world think it, to speak of conscience, or honour, or propriety, or delicacy, or to give "other tokens of personal motives, when the event seems to "show that a calculation of results has been the actuating principle at bottom. It is God who designs, but His "servants seem designing. . . ."

Dr. Newman then goes on to point out how "Jacob is "thought worldly wise in his dealings with Laban, whereas "he was a 'plain man,' simply obedient to the angel." . . . "Moses is sometimes called sagacious and shrewd in his "measures or his law, as if wise acts might not come from "the source of wisdom." . . . "Bishops have been called "hypocritical in submitting and yet opposing themselves to "the civil power, in a matter of plain duty, if a popular "movement was the consequence; and then hypocritical "again, if they did their best to repress it. And, in like "manner, theological doctrines or ecclesiastical usages are "styled politic if they are but salutary; as if the Lord of the

"Church, who has willed her sovereignty, might not effect it by secondary causes. What, for instance, though we grant that sacramental confession and the celibacy of the clergy do tend to consolidate the body politic in the relation of rulers and subjects, or, in other words, to aggrandise the priesthood? For how can the Church be one body without such relation; and why should not He, who has decreed that there should be unity, take measures to secure it?"

The reason of these suspicions on the part of the world is then stated to be, that "men do not like to hear of the interposition of Providence in the affairs of the world; and they invidiously ascribe ability and skill to His agents, to escape the thought of an Infinite Wisdom and an Almighty Power. . . ."

The sermon then closes with a few lines of great beauty, in that style which has won deservedly for Dr. Newman the honour of being the most perfect orator of this generation; but they have no reference to the question in hand, save the words, "We will glory in what they disown."

I have tried conscientiously to give a fair and complete digest of this, to me, very objectionable and dangerous sermon. I have omitted no passage in which Dr. Newman guards himself against the conclusions which I drew from it; and none, I verily believe, which is required for the full understanding of its general drift. I have abstained from all comment as I went on, in order not to prejudice the minds of my readers. But I must now turn round and ask, whether the mistake into which Dr. Newman asserts me to have fallen was not a very reasonable one; and whether the average of educated Englishmen, in reading that sermon, would not be too likely to fall into the same? I put on it, as I thought, the plain and straightforward signification. I find I am wrong; and nothing is left for me but to ask, with some astonishment, What, then, did the sermon mean? Why was it preached? To insinuate that a Church which had sacramental confession and a celibate clergy was the

only true Church? Or to insinuate that the admiring young gentlemen who listened to him stood to their fellow-countrymen in the relation of the early Christians to the heathen Romans? Or that Queen Victoria's Government was to the Church of England what Nero's or Diocletian's was to the Church of Rome? It may have been so. I know that men used to suspect Dr. Newman—I have been inclined to do so myself—of writing a whole sermon, not for the sake of the text or of the matter, but for the sake of one single passing hint—one phrase, one epithet, one little barbed arrow which, as he swept magnificently past on the stream of his calm eloquence, seemingly unconscious of all presences, save those unseen, he delivered unheeded, as with his finger-tip, to the very heart of an initiated hearer, never to be withdrawn again. I do not blame him for that. It is one of the highest triumphs of oratoric power, and may be employed honestly and fairly, by any person who has the skill to do it honestly and fairly. But then—Why did he entitle his sermon "Wisdom and Ignorance"?

What, then, could I think that Dr. Newman meant? I found a preacher bidding Christians imitate, to some undefined point, the "arts" of the basest of animals and of men, and even of the Devil himself. I found him, by a strange perversion of Scripture, insinuating that St. Paul's conduct and manner were such as naturally to bring down on him the reputation of being a crafty deceiver. I found him—horrible to have to say it—even hinting the same of One greater than St. Paul. I found him denying or explaining away the existence of that priestcraft which is a notorious fact to every honest student of history; and justifying (as far as I can understand him) that double-dealing by which prelates, in the middle age, too often played off alternately the sovereign against the people and the people against the sovereign, careless which was in the right, as long as their own power gained by the move. I found him actually using of such (and, as I thought, of himself and his party likewise) the words, "They yield outwardly; to assent

"inwardly were to betray the faith. Yet they are called "deceitful and double-dealing, because they do as much as "they can, and not more than they may." I found him telling Christians that they will always seem "artificial," and "wanting in openness and manliness;" that they will always be "a mystery" to the world, and that the world will always think them rogues; and bidding them glory in what the world (*i.e.*, the rest of their fellow-countrymen) disown, and say with Mawworm, "I like to be despised."

Now how was I to know that the preacher, who had the reputation of being the "most acute man of his generation, and of having a specially intimate acquaintance with the weaknesses of the human heart, was utterly blind to the broad meaning and the plain practical result of a sermon like this, delivered before fanatic and hot-headed young men, who hung upon his every word? That he did not foresee that they would think that they obeyed him, by becoming affected, artificial, sly, shift, ready for concealments and equivocations? That he did not foresee that they, hearing his words concerning priestcraft and double-dealing, and being engaged in the study of the Mediæval Church, would consider the same chicanery allowed to them which they found practised but too often by the Mediæval Church? or even go to the Romish casuists, to discover what amount of cunning did or did not come under Dr. Newman's one passing warning against craft and deceit? In a word, that he did not foresee that the natural result of the sermon on the minds of his disciples would be, to make them suspect that truth was not a virtue for its own sake, but only for the sake of the spread of "catholic opinions," and the "salvation of their own souls;" and that cunning was the weapon which Heaven had allowed to them to defend themselves against the persecuting Protestant public?

All England stood round in those days, and saw that this would be the outcome of Dr. Newman's teaching. How was I to know that he did not see it himself?

And as a fact, his teaching had this outcome. Whatever

else it did, it did this. In proportion as young men absorbed it into themselves, it injured their straightforwardness and truthfulness. The fact is notorious to all England. It spread misery and shame into many an English home. The net practical result of Dr. Newman's teachings on truthfulness cannot be better summed up than by one of his own disciples, Mr. Ward, who, in his "Ideal of a Christian Church," page 382, says thus:—

"Candour is rather an intellectual than a moral virtue, "and by no means either universally or distinctly characteristic of the saintly mind."

Dr. Newman ought to have told his disciple, when he wrote those words, that he was on the highroad to the father of lies; and he ought to have told the world, too, that such was his opinion; unless he wished it to fall into the mistake into which I fell—namely, that he had wisdom enough to know the practical result of his words, and therefore meant what they seemed to say.

Dr. Newman has nothing to blame for that mistake, save his own method. If he would (while a member of the Church of England) persist (as in this sermon) in dealing with matters dark, offensive, doubtful, sometimes actually forbidden, at least according to the notions of the great majority of English Churchmen; if he would always do so in a tentative, paltering way, seldom or never letting the world know how much he believed, how far he intended to go; if, in a word, his method of teaching was a suspicious one; what wonder if the minds of men were filled with suspicions of him? What wonder if they said of him (as he so naïvely, in one of his letters, expresses his fear that they "will say again), "Dr. Newman has the skill of a great "master of verbal fence, who knows, as well as any man "living, how to insinuate a doctrine without committing himself to it?" If he told the world, as he virtually does in this sermon, "I know that my conduct looks like "cunning; but it is only the 'arts' of the defenceless;" what wonder if the world answered, "No. It is what it

"seems. That is just what we call cunning; a habit of mind which, once indulged, is certain to go on from bad to worse, till the man becomes—like too many of the mediæval clergy who indulged in it—utterly untrustworthy." Dr. Newman, I say, has no one to blame but himself. The world is not so blind but that it will soon find out an honest man if he will take the trouble of talking and acting like one. No one would have suspected him to be a dishonest man, if he had not perversely chosen to assume a style which (as he himself confesses) the world always associates with dishonesty.

When, therefore, Dr. Newman says (p. 259) that "he supposes, in truth, there is nothing at all, however base, up to the high mark of Titus Oates, which a Catholic may not expect to be believed of him by Protestants, however honourable and hard-headed," he is stating a mere phantom of his own brain. It is not so. I do not believe it ever was so. In the days when Jesuits were inciting fanatics to assassinate Queen Elizabeth, and again in the days of the Gunpowder Plot, there was deservedly a very strong feeling against Romish priests, and against a few laymen who were their dupes; and it was the recollection of that which caused the "Titus Oates" tragedy, which Dr. Newman so glibly flings in our teeth, omitting (or forgetting) that Oates' villany would have been impossible without the preceding villainies of Popish fanatics, and that he was unmasked, condemned, and punished by the strong and great arm of British law. But there was never, I believe, even in the worst times, any general belief that Catholics, simply as such, must be villains.

There is none now. The Catholic laity of these realms are just as much respected and trusted as the Protestants, when their conduct justifies that respect and trust, as it does in the case of all save a few wild Irish; and so are the Romish priests, as long as they show themselves good and honest men; who confine themselves to the care of their flock. If there is (as there is) a strong distrust of certain

Catholics, it is restricted to the proselytizing priests among them; and especially to those who, like Dr. Newman, have turned round upon their mother-Church (I had almost said their mother-country) with contumely and slander. And I confess, also, that this public dislike is very rapidly increasing, for reasons which I shall leave Dr. Newman and his advisers to find out for themselves.

I go on now to other works of Dr. Newman, from which (as I told him in my first letter) I had conceived an opinion unfavourable to his honesty.

I shall be expected to adduce, first and foremost, the too-notorious No. 90 of "Tracts for the Times." I shall not do so. On reading that tract over again, I have been confirmed in the opinion which I formed of it at first, that, questionable as it was, it was not meant to be consciously dishonest; that some few sayings in it were just and true; that many of its extravagances were pardonable, as the natural fruit of a revulsion against the popular cry of those days, which called on clergymen to interpret the Articles only in their Calvinistic sense, instead of including under them (as their wise framers intended) not only the Calvinistic, but the Anglican form of thought. There were pages in it which shocked me, and which shock me still. I will instance the commentaries on the 5th, on the 7th, on the 9th, and on the 12th Articles; because in them Dr. Newman seemed to me trying to make the Articles say the very thing which (I believe) the Articles were meant not to say. But I attributed to him no intentional dishonesty. The fullest licence of interpretation should be given to every man who is bound by the letter of a document. The *animus imponentium* should be heard of as little as possible, because it is almost certain to become merely the *animus interpretantium*. And more: Every excuse was to be made for a man struggling desperately to keep himself in what was, in fact, his right place, to remain a member of the Church of England, where Providence had placed him, while he felt himself irresistibly attracted towards Rome.

But I saw in that tract a fearful danger for the writer. It was but too probable, that if he continued to demand of that subtle brain of his, such *tours de force* as he had all but succeeded in performing, when he tried to show that the Article against "the sacrifice of masses" "did not speak against the mass itself," he would surely end in one or other of two misfortunes. He would either destroy his own sense of honesty—*i.e.* conscious truthfulness—and become a dishonest person; or he would destroy his common sense—*i.e.* unconscious truthfulness, and become the slave and puppet seemingly of his own logic, really of his own fancy, ready to believe anything, however preposterous, into which he could, for the moment, argue himself. I thought, for years past, that he had become the former; I now see that he has become the latter.

I beg pardon for saying so much about myself. But this is a personal matter between Dr. Newman and me, and I say what I say simply to show, not Dr. Newman, but my fellow-Protestants, that my opinion of him was not an "impulsive" or "hastily-formed one." I know his writings of old, and now. But I was so far just to him, that No. 90, which made all the rest of England believe him a dishonest man, had not the same effect on me.

But again—

I found Dr. Newman, while yet (as far as could be now discovered) a member of the Church of England, aiding and abetting the publication of certain "Lives of the English Saints," of which I must say, that no such public outrage on historic truth, and on plain common sense, has been perpetrated in this generation. I do not intend to impute to any of the gentlemen who wrote these lives—and more than one of whom, I believe, I knew personally—the least deliberate intention to deceive. They said what they believed; at least, what they had been taught to believe that they ought to believe. And who had taught them? Dr. Newman can best answer that question. He had, at least, that power over them, and in those days over hundreds

more, which genius can always command. He might have used it well. He might have made those "Lives of Saints," what they ought to have been, books to turn the hearts of the children to the Fathers, and to make the present generation acknowledge and respect the true sanctity which there was, in spite of all mistakes, in those great men of old—a sanctity founded on true virtue and true piety, which required no tawdry super-structure of lying and ridiculous wonders. He might have said to the author of the "Life of St. Augustine," when he found him, in the heat and haste of youthful fanaticism, outraging historic truth and the law of evidence: "This must not be. Truth for its own sake is "a more precious thing than any purpose, however pious "and useful, which we may have in hand." But when I found him allowing the world to accept, as notoriously sanctioned by him, such statements as are found in that life, was my mistake a hasty, or far-fetched, or unfounded one, when I concluded that he did not care for truth for its own sake, or teach his disciples to regard it as a virtue? I found that "Life of St. Augustine" saying, that though the pretended visit of St. Peter to England wanted historic evidence, "yet it has undoubtedly been received as a pious "opinion by the Church at large, as we learn from some "often-quoted words of St. Innocent I. (who wrote A.D. "416), that St. Peter was instrumental in the conversion of "the West generally. And this sort of argument, though it "ought to be kept quite distinct from documentary and "historic proof, and will form no substitute for such proof "with those who stipulate for something like legal accuracy "in inquiries of this nature, will not be without its effect, "upon devout minds, accustomed to rest in the thought of "God's watchful guardianship over His Church." . . . And much more in the same tone, which is worthily, and consistently summed up by the question: "On what evidence "do we put faith in the existence of St. George, the patron "of England? Upon such, assuredly, as an acute critic or "skilful pleader might easily scatter to the winds; the belief

"of prejudiced or credulous witnesses; the unwritten record
 "of empty pageants and bauble decorations. On the side
 "of scepticism might be exhibited a powerful array of
 "suspicious legends and exploded acts. Yet, after all, what
 "Catholic is there but would count it a profaneness to
 "question the existence of St. George?"

When I found Dr. Newman allowing his disciples—members, even then, of the Protestant Church of England—in page after page, in Life after Life, to talk nonsense of this kind, which is not only sheer Popery, but saps the very foundation of historic truth, was it so wonderful that I conceived him to have taught and thought like them?

But more, I found, that although the responsibility of these Saints' Lives was carefully divided and guarded by anonymoussness, and by Dr. Newman's advertisement in No. 1, that the different lives would be "published by their respective authors on their own responsibility," yet that Dr. Newman had, in what I must now consider merely a moment of amiable weakness, connected himself formally with one of the most offensive of these Lives, and with its most ridiculous statements. I speak of the "Life of St. Walburga." There is, in all the Lives, the same tendency to repeat childish miracles, to waive the common laws of evidence, to say to the reader, "You must believe all or nothing." But some of them, the writers, for instance, of Vol. IV., which contains, among others, a charming life of St. Neot—treat the stories openly as legends and myths, and tell them as they stand, without asking the reader, or themselves, to believe them altogether. The method is harmless enough, if the legends had stood alone; but dangerous enough, when they stand side by side with stories told in earnest, like that of St. Walburga. In that, not only has the writer expatiated upon some of the most nauseous superstitions of the middle age, but Dr. Newman has, in a preface signed with his initials, solemnly set his seal to the same.

The writer—an Oxford scholar, and, as far as I know, then a professed member of the Church of England—dares to tell us of such miracles as these:—

How a little girl, playing with a ball near the monastery, was punished for her overfondness for play, by finding the ball stick to her hand, and, running to St. Walburga's shrine to pray, had the ball immediately taken off.

How a woman who would spin on festival-days in like manner found her distaff cling to her hand, and had to beg of St. Walburga's bone, before she could get rid of it.

How a man who came into the church to pray, "irreverently kept his rough gauntlets, or gloves, on his hands, "as he joined them in the posture of prayer." How they were miraculously torn off, and then, when he repented, "restored by a miracle." "All these," says the writer, "have "the character of a gentle mother correcting the idleness "and faults of careless and thoughtless children with tenderness."

"But the most remarkable and lasting miracle, attesting "the holy Walburga's sanctity, is that which reckons her "among the saints who are called 'Elæophori,' or 'un-
"guentiferous,' becoming, almost in a literal sense, olive-trees "in the courts of God. These are they from whose bones a "holy oil distils. That oil of charity and gentle mercy "which graced them while alive, and fed in them the flame "of universal love at their death, still permeates their bodily remains." After quoting the names of male saints who have possessed this property, the author goes on to detail how this holy oil fell, in drops, sometimes the size of a hazel-nut, sometimes of a pea, into the silver bowl beneath the stone, slab. How, when the state of Aichstadt was laid under an interdict, the holy oil ceased, "until the Church regained its rights," and so forth, and so forth; and then, returning to his original image, metaphor, illustration, proof, or whatever else it may be called by reasoners such as he and Dr. Newman, he says that the same flow of oil or dew is related of this female saint and that—women whose souls, like that

of Walburga, were touched with true compassion; whose "bosom, like hers, melted by divine love, was filled with "the milk of human kindness," etc. I can quote no more. I really must recollect that my readers and I are living in the nineteenth century.

And to all this stuff and nonsense, more materialist than the dreams of any bone-worshipping Buddhist, Dr. Newman puts a preface, in which he says of the question whether the "miracles recorded in these narratives" (*i.e.* in the whole series, this being only No. II.), especially those contained in the life of St. Walburga, "are to be received as matter of fact;" that "in this day, and under our present circumstances, we can only reply, that there is no reason why they should not be. They are the kind of facts proper to "ecclesiastical history, just as instances of sagacity or "daring, personal prowess, or crime, are the facts proper to "secular history." Verily, his idea of "secular history" is almost as degraded as his idea of "ecclesiastical."

He continues: "There is nothing, then, *primâ facie*, in "the miraculous accounts in question to repel a properly-"taught or religiously-disposed mind:" only, it has the right of rejecting or accepting them according to the evidence. No doubt; for (as he himself confesses) Mabillon, like many sensible Romanists, has found some of these miracles too strong for his "acute nostril," and has, therefore, been reproved by Basnage for "not fearing for himself, and warning the reader."

But what evidence Dr. Newman requires, he makes evident at once. He, at least, will "fear for himself," and swallow the whole as it comes.

"As to the miracles ascribed to St. Walburga, it must be "remembered that she is one of the principal saints of her "age and country;" and then he goes on to quote the authorities for these miracles. They begin nearly 100 years after her death, with one Wolfhard, a monk. Then follows, more than 400 years after, Philip Bishop of Aichstadt, the disinterested witness who tells the story

of the holy oil ceasing during the interdict, who tells the world how, "From her virgin limbs, *maxime pectoralibus*, "flows this sacred oil, which, by the grace of God and the "intercession of the blessed Virgin Walburga, illuminates "the blind, makes the deaf hear," etc., and of which he says that he himself once drank a whole cup, and was cured forthwith. Then come the nuns of this same place, equally disinterested witnesses, after the invention of printing; then one Rader, in 1615; and one Gretser, in 1620. But what has become of the holy oil for the last 240 years, Dr. Newman does not say.

In his "Lectures on the present position of Catholics in England, addressed to the brothers of the Oratory," in 1851, he has again used the same line of sophism. Argument I cannot call it, while such a sentence as this is to be found:— "(p. 295) Is the tower of London shut against sight-seers, "because the coats of mail or pikes there may have half "legendary tales connected with them? Why, then, may "not the country people come up in joyous companies, "singing and piping, to see the holy coat at Treves?" To see, forsooth! To worship, Dr. Newman would have said, had he known (as I take for granted he does not) the facts of that imposture. He himself, meanwhile, seems hardly sure of the authenticity of the holy coat. He (p. 298) "does not see why it may not have been what it professes to be." It may "have been" so, no doubt, but it certainly is not so now; for the very texture and material of the thing prove it to be spurious. However, Dr. Newman "firmly believes that portions of the true Cross are at Rome and elsewhere, "that the crib of Bethlehem is at Rome," etc. And more than all; he thinks it "impossible to withstand the "evidence which is brought for the liquefaction of the blood "of St. Januarius, at Naples, and for the motion of the eyes "of the pictures of the Madonna in the Roman States."

How art thou fallen from heaven, O Lucifer, son of the Morning!

But when I read these outrages upon common sense,

what wonder if I said to myself, "This man cannot believe what he is saying?"

I believe I was wrong. I have tried, as far as I can, to imagine to myself Dr. Newman's state of mind; and I see now the possibility of a man's working himself into that pitch of confusion, that he can persuade himself, by what seems to him logic, of anything whatsoever which he wishes to believe; and of his carrying self-deception to such perfection that it becomes a sort of frantic honesty, in which he is utterly unconscious, not only that he is deceiving others, but that he is deceiving himself.

But I must say, If this be "historic truth," what is historic falsehood? If this be honesty, what is dishonesty? If this be wisdom, what is folly?

I may be told, But this is Roman Catholic doctrine. You have no right to be angry with Dr. Newman for believing it. I answer, this is not Roman Catholic doctrine, any more than belief in miraculous appearances of the Blessed Virgin, or the miracle of the stigmata, on which two matters I shall say something hereafter. No Roman Catholic, as far as I am aware, is bound to believe these things. Dr. Newman has believed them of his own free will. He is anxious, it would seem, to show his own credulity. He has worked his mind, it would seem, into that morbid state, in which nonsense is the only food for which it hungers. Like the sophists of old, he has used reason to destroy reason. I had thought that, like them, he had preserved his own reason, in order to be able to destroy that of others. But I was unjust to him, as he says. While he tried to destroy others' reason, he was at least fair enough to destroy his own. That is all that I can say. Too many prefer the charge of insincerity to that of insipience—Dr. Newman seems not to be of that number.

But more. In connexion with this said life of St. Walburga, Dr. Newman has done a deed, over which I might make merry, if that were my wish. But I am not a wit, like Dr. Newman.

In page 77, we find the following wonderful passage: "Illuminated men . . . to them the evil influence of Satanic power is horribly discernible . . . and the only way to express their keen perception of it is to say, that they see upon the countenances of the slaves of sin, the marks, and lineaments, and stamp of the evil one; and they smell with their nostrils the horrible fumes which arise from their vices and uncleansed hearts, driving good angels from them in dismay, and attracting and delighting devils. It is said of the holy Sturme, a disciple and companion of Winfred, that in passing a horde of unconverted Germans, as they were bathing and gambolling in a stream, he was so overpowered by the intolerable scent which arose from them, that he nearly fainted away. And no doubt such preternatural discernments are sometimes given to saints"—and a religious reason is given for it which I shall not quote. I should be ashamed to use the sacred name in the same page with such materialist nonsense.

Now this "no doubt" seemed as convincing to Dr. Newman as to the author. The fly which his disciple had heedlessly cast over the turbid waters of his brain was too fine to be resisted; and he rose at it, heavily but surely, and has hooked himself past remedy. For into his lectures, given before the Catholic University of Ireland, published in 1859, he has inserted, at page 96, on the authority of "an Oxford writer," the whole passage which relates to St. Sturme, word for word.

I thought, when I was in my former mind as to Dr. Newman, that he had gone out of his way to tell this fable, in order to intimate to the young gentlemen who had the blessing of his instructions, that they need care nothing for "truth for its own sake," in the investigation of a miracle, but take it on any anonymous authority, provided only it made for the Catholic faith. And when I saw that I was wrong, I was sorely puzzled as to why my old friend St. Sturme (against whom I do not say a word) had thus

been dragged unceremoniously into a passage on National Literature, which had nothing whatsoever to do with him. But I am not bound to find motives for Dr. Newman's eccentricities.

But now comes the worst part of the matter. Dr. Newman has been taken in. There is no miracle. There never was any in the original document. There is none in Mabillon who quotes it. It is a sheer invention of the ardent Oxford writer.

The story appears first in the Life of St. Sturme, by his contemporary and friend St. Eigils. It may be found in Pertz's "Monumenta Critica;" and a most charming sketch of mediæval missionary life it is; all the more so because one can comfortably believe every word of it, from its complete freedom (as far as I recollect) from signs and wonders.

The original passage sets forth how St. Sturme rides on his donkey, and wishing for a place where to found Fulda Abbey, came to a ford where the Sclavonians (not Germans, as the Oxford writer calls them) were bathing, on the way to the fair at Mentz, "*whose naked bodies the animal on which he rode fearing, began to tremble, and the man of God himself shuddered (exhorruit) at their evil smell.*" They mocked him, and went about to hurt him; but Divine providence kept them back, and he went on in safety.

That is all. There is not a hint of a miracle. A horde of dirty savages, who had not, probably, washed for a twelve-month, smelt very strong, and St. Sturme had a nose. As for his "nearly fainting away," that is a "devout imagination."

Really, if Dr. Newman or the "Oxford writer" had been monks of more than one Roman Catholic nation, one might have excused their seeing something quite miraculous in any man's being shocked at his fellow-creatures' evil smell; but in Oxford gentlemen, accustomed to the use of soap and water, it is too bad.

Besides, to impute a miracle in this case, is clearly to put

the saint, in virtue, below his own donkey; for while the saint was only shocked at the odour, the donkey did what the saint should have done (in imitation of many other saints before and since), and expressed his horror at the impropriety of the *déshabille* of the "miscreants." Unless we are to understand a miracle—and why not?—in the donkey's case likewise; not indeed expressed, but understood as a matter of course by "properly-taught and religiously-disposed minds;" and piously hold that the virtue of the saint (which seems, from monkish writings, to be some kind of gas or oil) diffused itself through the saddle into the inmost recesses of the donkey's frame, and imbued him for the moment, through the merits of St. Sturme, with a preternatural and angelic modesty?

Which if we shall believe, we shall believe something not a whit more ridiculous than many a story told in these hapless volumes.

What can I say, again, of Dr. Newman's "Lectures on Anglican Difficulties," published in 1850, save what I have said already? That if I, like hundreds more, have mistaken his meaning and intent, he must blame not me, but himself. If he will indulge in subtle paradoxes, in rhetorical exaggerations; if, whenever he touches on the question of truth and honesty, he will take a perverse pleasure in saying something shocking to plain English notions, he must take the consequences of his own eccentricities.

He tells us, for instance, in Lecture VIII. that the Catholic Church "holds it better for sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse." And this in the face of those permissions to deception, which may be seen formalized and detailed in the works of the Romish casuists, and especially in those of the great Liguori, whose books

have received the public and solemn sanction of the Romish see. In one only way can Dr. Newman reconcile this passage with the teaching of his Church; namely, by saying that the licence given to equivocation, even on oath, is so complete, that to tell a downright lie is the most superfluous and therefore most wanton of all sins.

But how will he reconcile it with the statement with which we meet a few pages on, that the Church "considers" "consent, though quick as thought, to a single unchaste" "wish as indefinitely more heinous than any lie that can" "possibly be fancied; that is when viewed, of course, in" "itself, and apart from its causes, motives, and consequences?" Heaven forbid that any man should say that such consent is anything save a great and mortal sin: but how can we reconcile this statement with the former one, save by the paradox, that it is a greater crime to sin like an animal, than like the Devil the Father of Lies?

Indeed, the whole teaching of this lecture and the one following it concerning such matters is, I confess, so utterly beyond my comprehension, that I must ask, in blank astonishment, What does Dr. Newman mean? He assures us so earnestly and indignantly that he is an honest man, believing what he says, that we in return are bound, in honour and humanity, to believe him; but still—What does he mean?

He says: "Take a mere beggar woman, lazy, ragged, and "filthy, and not over-scrupulous of truth—(I do not say she "has arrived at perfection)—but if she is chaste, sober, and "cheerful, and goes to her religious duties (and I am not "supposing at all an impossible case), she will, in the eyes "of the Church, have a prospect of heaven, quite closed and "refused to the State's pattern-man, the just, the upright, "the generous, the honourable, the conscientious, if he be "all this, not from a supernatural power (I do not determine "whether this is likely to be the fact, but I am contrasting "views and principles)—not from a supernatural power, but "from mere natural virtue." (Lecture viii. p. 207.)

I must ask again, What does Dr. Newman mean by this astounding passage? What I thought that he meant, when I first read it, some twelve years ago, may be guessed easily enough. I said, This man has no real care for truth. Truth for its own sake is no virtue in his eyes, and he teaches that it need not be. I do not say that, now: but this I say, that Dr. Newman, for the sake of exalting the magical powers of his Church, has committed himself unconsciously to a statement which strikes at the root of all morality. If he answer, that such is the doctrine of his Church concerning "natural virtues," as distinguished from "good works performed by God's grace," I can only answer, So much the worse for his Church. The sooner it is civilized off the face of the earth, if this be its teaching, the better for mankind. For as for his theory that it may be a "natural virtue," I value it as little as I trust every honest Englishman will do. I hold it to be utterly antiscritptural; to border very closely (in theological language) on the Pelagian heresy. Every good gift and every perfect gift comes down from God above. Without Him no man does a right deed, or thinks a right thought; and when Dr. Newman says otherwise, he is doing his best (as in this passage) to make the "State's pattern-man" an atheist, as well as to keep the beggar-woman a lying barbarian. What Dr. Newman may have meant to teach by these words, I cannot say; but what he has taught practically is patent. He has taught the whole Celtic Irish population, that as long as they are chaste (which they cannot well help being, being married almost before they are men and women) and sober (which they cannot well help being, being too poor to get enough whisky to make them drunk), and "go to their religious duties"—an expression on which I make no comment—they may look down upon the Protestant gentry who send over millions to feed them in famine; who found hospitals and charities to which they are admitted freely; who try to introduce among them capital, industry, civilization, and, above all, that habit of speaking the truth, for want of which

they are what they are, and are likely to remain such, as long as they have Dr. Newman for their teacher—that they may look down, I say, on the Protestant gentry as cut off from God, and without hope of heaven, because they do their duty by mere “natural virtue.”

And Dr. Newman has taught them, too, in the very same page,¹ that they may confess “to the priests thefts which “would sentence the penitent to transportation if brought “into a court of justice; but which the priest knows too” (and it is to be remembered that the priest is bound to conceal his knowledge of the crime), “in the judgment of “the Church, might be pardoned on the man’s private “contrition, without any confession at all.”

If I said that Dr. Newman has, in this page, justified, formally and deliberately, some of the strongest accusations brought by the Exeter Hall party against the Irish priests, I should be answered (and possibly with temporary success) by some of those ingenious special pleadings with which, in spite of plain fact and universal public opinion, black is made to appear, if not white, yet still grey enough to do instead. But this I will say, that if the Roman Catholic hierarchy in these realms had had any sense of their own interests (as far as standing well with the British nation is concerned), they would, instead of sending the man who wrote those words to teach in an Irish Catholic university, have sent him to their furthest mission among the savages of the South Seas.

The next lecture, the ninth, contains matter more liable still to be mistaken; and equally certain, mistaken or not, to shock common sense. It is called, “The Religious Character of Catholic Countries no Prejudice to the Sanctity of the Church.” By the religious character, we find, is meant what we should call the irreligious character—the tendency to profanity, blasphemy, imposture, stealing, lying. These are not my accusations, but Dr. Newman’s. He details them all with charming *naïveté*, and gives (as we

¹ P. 207.

shall see) most picturesque and apposite instances. But this, he holds, "is no prejudice to the sanctity of the Church," because the Church considers that "faith and works are separable," and that all these poor wretches, though they have not works, have at least faith, "caused directly by a supernatural influence from above," and are, therefore, unless I have lost utterly the clue to the intent of Dr. Newman's sophistries, *ipso facto* infinitely better off than Protestants. What he means by the separableness of faith and works is clear enough. A man, he says, "may be "gifted with a simple, undoubting, cloudless, belief that "Christ is in the Blessed Sacrament, and yet commit the "sacrilege of breaking open the tabernacle, and carrying off "the consecrated particles for the sake of the precious "vessel containing them."

At which most of my readers will be inclined to cry: "Let Dr. Newman alone, after that. What use in arguing "with a man who has argued himself into believing that? "He had a human reason once, no doubt; but he has "gambled it away, and left no common ground on which he "and you, or we either, can meet him."

True: so true, that I never would have written these pages, save because it was my duty to show the world, if not Dr. Newman, how the mistake of his not caring for truth arose; and specially how this very lecture fostered that mistake. For in it, after using the blasphemy and profanity which he confesses to be so common in Catholic countries, as an argument for, and not against, the "Catholic Faith," he takes a seeming pleasure in detailing instances of dishonesty on the part of Catholics, as if that were the very form of antinomianism which was most strongly and perpetually present to his mind, and which needed most to be palliated and excused. "The feeble old woman, who first "genuflects before the Blessed Sacrament, and then steals "her neighbour's handkerchief or prayer-book, who is intent "on his devotions"—she is very wrong, no doubt: but "she worships, and she sins: she kneels because she

"believes; she steals because she does not love. She may be out of God's grace; she is not altogether out of His sight."

Heaven forbid that we should deny those words. That, at least, is a doctrine common to Romanist and to Protestant: but while Dr. Newman, with a kind of desperate audacity, will dig forth such scandals as notes of the "Catholic Church," he must not wonder at his motive for so doing being mistaken.

His next instance is even more wanton and offensive, and so curious that I must quote it at length:—

"You come out again and mix in the idle and dissipated throng, and you fall in with a man in a palmer's dress, selling false relics, and a credulous circle of customers buying them as greedily, as though they were the supposed French laces and India silks of a pedlar's basket. One simple soul has bought of him a cure for the rheumatism or ague, which might form a case of conscience. It is said to be a relic of St. Cuthbert, but only has virtue at sunrise, and when applied with three crosses to the head, arms, and feet. You pass on to encounter a rude son of the Church, more like a showman than a religious, recounting to the gaping multitude some tale of a vision of the invisible world, seen by Brother Augustine of the Friar Minors, or by a holy Jesuit preacher who died in the odour of sanctity, and sending round his bag to collect pence for the souls in purgatory; and of some appearance of Our Lady (the like of which has really been before and since), but on no authority except popular report, and in no shape but that which popular caprice has given it. You go forward, and you find preparations proceeding for a great pageant or mystery; it is a high festival, and the incorporated trades have each undertaken their special religious celebration. The plumbers and glaziers are to play the Creation; the barbers the call of Abraham; and at night is to be the grandest performance of all, the Resurrection and Last Judgment, played by the carpenters,

"masons, and blacksmiths. Heaven and hell are represented,—saints, devils, and living men; and the *chef d'œuvre* of the exhibition is the display of fireworks to be let off as the *finale*. 'How unutterably profane!' again you cry. Yes, profane to you, my dear brother—profane to a population which only half believes; not profane to those who believe wholly, who one and all have a vision within which corresponds with what they see, which resolves itself into, or rather takes up into itself, the external pageant, whatever be the moral condition of each individual composing the mass. They gaze, and in drinking in the exhibition with their eyes they are making "one continuous and intense act of faith" (Lecture IX., 236, 237).

The sum of which is, that for the sake of the "one continuous and intense act of faith" which the crowd is performing, "the rude son of the Church, more like a showman than a religious"—in plain English, the brutal and lying monk, is allowed to continue his impostures without interruption; and the moral which Dr. Newman draws is, that though his miraculous appearance of our Lady may be a lie, yet "the like thereof has been before and since."

After which follows a passage—of which I shall boldly say, that I trust that it will arouse in every English husband, father, and brother, who may read these words, the same feelings which it roused in me; and express my opinion, that it is a better compliment to Dr. Newman to think that he did not believe what he said, than to think that he did believe it:—

"You turn to go home, and in your way you pass through a retired quarter of the city. Look up at those sacred windows; they belong to the Convent of the Perpetual Adoration, or to the poor Clares, or to the Carmelites of the Reform of St. Theresa, or to the Nuns of the Visitation. Seclusion, silence, watching, adoration, is their life day and night. The Immaculate Lamb of God is ever before the eyes of the worshippers; or, at least, the invisible

"mysteries of faith ever stand out, as if in bodily shape, before their mental gaze. Where will you find such a realized heaven upon earth? Yet that very sight has acted otherwise on the mind of a weak sister; and the very keenness of her face and wild desire of approaching the object of it has led her to fancy or to feign that she has received that singular favour vouchsafed only to a few elect souls; and she points to God's wounds, as imprinted on her hand, and feet, and side, though she herself has been instrumental in their formation" (Lecture IX. 237, 238).

There are occasions on which courtesy or reticence is a crime, and this one of them. A poor girl, cajoled, flattered, imprisoned, starved, maddened, by such as Dr. Newman and his peers, into that degrading and demoralising disease, hysteria, imitates on her own body, from that strange vanity and deceit which too often accompany the complaint, the wounds of our Lord; and all that Dr. Newman has to say about the matter is, to inform us that the gross and useless portent is "a singular favour vouchsafed only to a few elect souls." And this is the man who, when accused of countenancing falsehood, puts on first a tone of plaintive and startled innocence, and then one of smug self-satisfaction—as who should ask, "What have I said? What have I done? Why am I upon my trial?" On his trial? If he be on his trial for nothing else, he is on his trial for those words; and he will remain upon his trial as long as Englishmen know how to guard the women whom God has committed to their charge. If the British public shall ever need informing that Dr. Newman wrote that passage, I trust there will be always one man left in England to inform them of the fact, for the sake of the ladies of this land.

Perhaps the most astounding specimens of Dr. Newman's teaching are to be found, after all, in the two sermons which end his "Discourses addressed to Mixed Congregations," published in 1849; "The Glories of Mary for the sake of her Son;" and "On the fitness of the Glories of Mary."

Of the mis-quotations of Scripture, of the sophisms piled on sophisms, of these two sermons, I have no room wherein to give specimens. All I ask is, that they should be read; read by every man who thinks it any credit to himself to be a rational being. But two culminating wonders of these two sermons I must point out. The first is the assertion that the Blessed Virgin "had been inspired, the first of woman-kind, to dedicate her virginity to God." As if there had not been Buddhist nuns (if not others) centuries before Christianity. As if (allowing the argument that they dedicated their virginity to a false God) there were the slightest historic proof that the Blessed Virgin dedicated hers before the Incarnation. The second is in a sermon which professes to prove logically the "fitness" of the Immaculate Conception, and is filled (instead of logic) with traditions which are utterly baseless. I allude to the assertion that "the world"—*i.e.* all who do not belong to the Romish Church—"blasphemes" Mary. I make no comment. All I ask, again, of my readers is, to read these two sermons.

But what, after all, does Dr. Newman teach concerning truth? What he taught in 1843, and what he (as far as I can see) teaches still, may be seen in his last sermon in a volume entitled, "Chiefly on the Theory of Religious Belief," called a sermon "On the Theory of Developments in Religious Doctrine." I beg all who are interested in this question to read that sermon (which I had overlooked till lately); and to judge for themselves whether I exaggerate when I say that it tries to undermine the grounds of all rational belief for the purpose of substituting blind superstition. As examples:—speaking of "certain narratives of martyrdoms," and "alleged miracles," he says (p. 345): "If the alleged facts did not occur, they ought to have occurred, if I may so speak." Historic truth is thus sapped; and physical truth fares no better. "Scripture says (p. 350) that the sun moves, and that the earth is stationary; and science that the earth moves, and the sun is comparatively at rest. How can we determine which of these

"statements is the very truth, till we know what motion is?
 "If our idea of motion be but an accident of our present
 "senses, neither proposition is true, and both are true;
 "neither true philosophically, both true for certain purposes
 "in the system in which they are respectively found; and
 "physical science will have no better meaning when it says
 "that the earth moves, than plain astronomy when it says
 "that the earth is still."

Quorsum hæc? What is the intent of this seemingly sceptic method, pursued through page after page? To tell us that we can know nothing certainly, and therefore must take blindly what "The Church" shall choose to teach us. For the Church, it would seem, is not bound to tell us, indeed cannot tell us, the whole truth. We are to be treated like children, to whom (at least to those with whom Dr. Newman has come in contact) it is necessary to (p. 343) "dispense
 "and 'divide' the word of truth, if we would not have it
 "changed, as far as they are concerned, into a word of falsehood."
 "And so, again, as regards savages, or the
 "ignorant, or weak, or narrow-minded, our representations
 "must take a certain form, if we are to gain admission into
 "their minds at all, and to reach them."

This method of teaching by half truths Dr. Newman calls "economy;" and justifies it (if I understand his drift), by the instances of "mythical representations," legends, and so forth, "which, if they did not occur, ought to have occurred.
 "Many a theory or view of things,"—he goes on—(p. 345)
 "on which an institution is founded, or a party held together, is of the same kind. Many an argument, used by
 "zealous and earnest men, has this economical character,
 "being not the very ground on which they act (for they
 "continue in the same course, though it be refuted), yet, in
 "a certain sense, a representation of it, a proximate description of their feelings in the shape of argument, on which
 "they can rest, to which they can recur when perplexed, and
 "appeal when they are questioned." After which startling words, Dr. Newman says—and it is really high time—"In

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"this reference to accommodation or economy in human affairs, I do not meddle with the question of casuistry, viz. which of such artifices, as it may be called, are innocent, or where the 'line is to be drawn.'"

A hasty reader might say that herein is an open justification of equivocation and dishonest reticence. But he would be mistaken. The whole sermon is written in so tentative a style, that it would be rash and wrong to say that Dr. Newman intends to convey any lesson by it, save that the discovery of truth is an impossibility. Only once, and in a note, he speaks out. P. 342.

"Hence it is not more than a hyperbole to say that, in certain cases, a lie is the nearest approach to truth. This seems the meaning, for instance, of St. Clement, when he says 'He (the Christian) both thinks and speaks the truth, unless when, at any time, in the way of treatment, as a physician toward his patients, so for the welfare of the sick he will be false, or will tell a falsehood, as the sophists speak.'"

If St. Clement said that, so much the worse for him. He was a great and good man. But he might have learned from his Bible that no lie was of the truth, and that it is ill stealing the devil's tools to do God's work withal.

Be that as it may. What Dr. Newman teaches is clear at last, and I see now how deeply I have wronged him. So far from thinking truth for its own sake to be no virtue, he considers it a virtue, so lofty, as to be unattainable by man, who must therefore in certain cases, take up with what-it-is-no-more-than-a-hyperbole-to-call-lies; and who, if he should, be so lucky as to get any truth into his possession, will be wise in "economizing" the same, and "dividing it," so giving away a bit here and a bit there, lest he should waste so precious a possession. •

That this is Dr. Newman's opinion at present, there can be no manner of doubt. What he has persuaded himself to believe about St. Walburga's oil, St. Sturme's nose, St.

Januarius' blood, and the winking Madonna's eyes, proves sufficiently that he still finds, in certain cases, what it is no more than a hyperbole to call lies, the nearest approach which he can make to truth; while, as to the right of economizing and dividing truth, I shall shortly bring forward two instances of his having done so to such an extent, that very little of poor truth remains after the dismemberment.

• And yet I do not call this conscious dishonesty. The man who wrote that sermon was already past the possibility of such a sin. It is simple credulity, the child of scepticism. Credulity, frightened at itself, trying to hide its absurdity alike from itself and from the world by quibbles and reticences which it thinks prudent and clever; and, like the hunted ostrich, fancying that because it thrusts its head into the sand, its whole body is invisible.

And now, I have tried to lead my readers along a path to which some of them, I fear, have objected.

They have fallen, perhaps, into the prevailing superstition that cleverness is synonymous with wisdom. They cannot believe that (as is too certain) great literary, and even barristerial ability, may co exist with almost boundless silliness; but I can find no other explanation of the phenomena than that which I have just given. That Dr. Newman thinks that there is no harm in "economy," and "dividing the truth," is evident; for he has employed it again in his comments on the correspondence. He has employed twice, as the most natural and innocent thing possible, those "arts of the defenceless" which requires so much delicacy in the handling, lest "liberal shepherds give a grosser name," and call them cunning, or even worse.

I am, of course, free to make my own comments on them, as on all other words of Dr. Newman's printed since the 1st of February, 1864, on which day my apology was published. I shall certainly take the sense of the British public on the matter. Though Dr. Newman may be "a mystery" to them, as he says "religious men" always are to the world, yet they possess quite common sense enough to

see what his words are, even though his intention be, as it is wont to be, obscure.

They recollect the definitions of the "Church" and "Christians," on the ground of which I called Sermon XX. a Romish sermon?

Dr. Newman does not apply to it that epithet. He called it, in his letter to me of the 7th of January (published by him), a "Protestant" one. I remarked that, but considered it a mere slip of the pen. Besides, I have now nothing to say to that letter. It is to his "Reflexions" in page 273 which are open ground to me, that I refer. In them he deliberately repeats the epithet "Protestant;" only he, in an utterly imaginary conversation, puts it into my mouth, "which you preached when a Protestant." I call the man who preached that sermon a Protestant? I should have sooner called him a Buddhist. At that very time he was teaching his disciples to scorn and repudiate that name of Protestant, under which, for some reason or other, he now finds it convenient to take shelter. If he forgets, the world does not, the famous article in the *British Critic* (the then organ of his party), of three years before—July, 1841—which, after denouncing the name of Protestant, declared the object of the party to be none other than the "Unprotestantising" the English Church.

But Dr. Newman convicts himself. In the sermon before, as I have shown, monks and nuns are spoken of as the only true Bible Christians, and in the sermon itself a celibate clergy is made a note of the Church. And yet Dr. Newman goes on to say that he was not then "a priest, speaking of priests." Whether he were a priest himself matters little to the question; but if he were not speaking of priests, and those Romish ones, when he spoke of a celibate clergy, of whom was he speaking? But there is no use in wasting words on this "economical" statement of Dr. Newman's. I shall only say that there are people in the world whom it is very difficult to help. As soon as they are got out of one scrape, they walk straight into another.

But Dr. Newman has made, in my opinion, another and a still greater mistake. He has committed, on the very title-page of his pamphlet, an "economy" which some men will consider a very serious offence. He has there stated that the question is, "Whether Dr. Newman teaches that truth is no virtue." He has repeated this misrepresentation in a still stronger form at page 273, where he has ventured to represent me as saying "Dr. Newman tells us that lying is never any harm." He has economised the very four words of my accusation, which make it at least a reasonable one; namely—"For its own sake."

I never said what he makes me say, or anything like it. I never was inclined to say it. Had I ever been, I should be still more inclined to say it now.

But Dr. Newman has shown "wisdom" enough of that serpentine type which is his professed ideal in what he has done, and has been so economic of truth, and "divided" the truth so thoroughly, that really there is very little of it left.

For while no one knew better than he the importance of the omission, none knew better that the public would not do so; that they would never observe it; that, if I called their attention to it, they would smile, and accuse me of word-splitting and raising metaphysical subtleties. Yes, Dr. Newman is a very economical person. So, when I had accused him and the Romish clergy of teaching that "truth is no virtue, for its own sake," he simply economised the last four words, and said that I accused him and them of teaching that "truth is no virtue."

This, in Dr. Newman, the subtle dialectician, is, indeed, an "enormity," as he chooses to call my accusation of him. No one better knows the value of such limitations. No one has, sometimes fairly, sometimes unfairly, made more use of them. No man, therefore, ought to have been more careful of doing what he has done.

Dr. Newman tries, by cunning sleight-of-hand logic, to prove that I did not believe the accusation when I made it. Therein he is mistaken. I did believe it, and I believed,

also, his indignant denial. But when he goes on to ask, with sneers, Why I should believe his denial, if I did not consider him trustworthy in the first instance?—I can only answer, I really do not know. There is a great deal to be said for that view, now that Dr. Newman has become (one must needs suppose) suddenly, and since the 1st of February, 1864, a convert to the economic views of St. Alfonso da Liguori and his compeers. I am henceforth in doubt and fear, as much as an honest man can be, concerning every word Dr. Newman may write. How can I tell that I shall not be the dupe of some cunning equivocation, of one of the three kinds laid down as permissible by the blessed St. Alfonso da Liguori and his pupils even when confirmed with an oath, because “then we do not deceive our neighbour, but allow him to deceive himself”?¹—The whole being justified by the example of Christ, “who answered, ‘I go not up to this feast,’ *subintelligendo*, ‘openly.’” “For,” say the casuists, “if there were no such restrictions (on the “telling of truth), there would be no means of concealing “secrets, which one could not open without loss or inconvenience; but this would be no less pernicious to human society than a lie itself.” It is admissible, therefore, to use words and sentences which have a double signification, and leave the hapless hearer to take which of them he may choose. What proof have I, then, that by “*mean* it! I never *said* it”! Dr. Newman does not signify, “I did not say it: but I did mean it?”

Or again, how can I tell that I may not in this pamphlet have made an accusation, of the truth of which Dr. Newman is perfectly conscious; but that as I, a heretic Protestant, have no business to make it, he has a full right to deny it? For what says Neyraguet, after the blessed St. Alfonso da Liguori? That “a criminal or witness, being interrogated

¹ I quote from Scavini, tom. ii. page 232, of the Paris edition, and from Neyraguet, p. 141, two compendiums of Liguori which are (or were lately) used, so I have every reason to believe—one at Oscott, the other at Maynooth.

"by a judge contrary to law, may swear that he knows not of the crime; meaning, that he knows not of a crime of which he may be lawfully questioned."

These are hard words. If Dr. Newman shall complain of them, I can only remind him of the fate which befel the stork caught among the cranes, even though the stork had not done all he could to make himself like a crane, as Dr. Newman has, by "economising" on the very title-page of his pamphlet.

I know perfectly well that truth—"veracity, as they call it"—is a virtue with the Romish moralists; that it is one of the cardinal virtues, the daughters of justice, like benevolence, courtesy, gratitude, and so forth; and is proved to be such because there is a *naturalis honestas* in it, and also that without it society could not go on. Lying, on the other hand, though not one of the seven "capital" sins, which are pride, avarice, luxury (unchastity), gluttony, anger, envy, and acedia (lukewarmness), is yet held to be always a sin, when direct. It is proved to be such from Scripture, from the fathers, and from natural reason, because "truth is an essential perfection of the Divine nature." So far well. But a lie is a venial sin, if it "neither hurts our neighbour or God gravely, or causes a grave scandal"; as no lie told in behalf of the Catholic faith can well do, though one wise Pope laid it down that it was a sin to tell a lie, even for the sake of saving a soul. But though it were a sin, the fact of its being a venial one seems to have gained for it, as yet, a very slight penance. Meanwhile, as a thousand venial sins can never make one mortal one, a man may be a habitual liar all his life long, without falling into mortal sin. Moreover, though "formal simulation," when "one signifies by outward act something different to what he has in his mind," is illicit, as a lie, yet "material simulation," or stratagem, is not so. "For when one does something, not intending the deception of another, but some end of his own, then it is allowable on cause; although, from other circumstances, men might conjecture that the act was done for another

"end. So Joshua fled lawfully, not meaning fear, but that "he might draw the enemy further from the city of Hai." From which one can gather, that Romish casuists allow the same stratagems to man against his neighbours, in peaceable society, which Protestant public opinion allows (and that with a growing compunction) only to officers in war, against the enemies of their country. Considering this fact, and the permission of equivocation, even on oath, it is somewhat difficult to expect that the Romish moralists, at least, hold truth to be a virtue for its own sake, or to deny that they teach cunning to be the weapons of the weak against the strong.

Yes—I am afraid that I must say it once more—Truth is not honoured among these men for its own sake. There are, doubtless, pure and noble souls among them, superior, through the grace of God, to the official morality of their class: but in their official writings, and in too much of their official conduct, the great majority seem never, for centuries past, to have perceived that truth is the capital virtue, the virtue of all virtues, without which all others are hollow and rotten; and with which there is hope for a man's repentance and conversion, in spite of every vice, if only he remains honest. They have not seen that facts are the property, not of man, to be "economized" as man thinks fit, but of God, who ordereth all things in heaven and earth; and that therefore not only every lie, but every equivocation, every attempt at deception, is a sin, not against man, but against God; they have not seen that no lie is of the truth, and that God requires truth, not merely in outward words, but in the inward parts; and that therefore the first and most absolute duty of every human being is to speak and act the exact truth; or if he wish to be silent, to be silent, courageously, and simply, and take the risk, trusting in God to protect him, as long as he remains on God's side in the universe, by scorning to sully his soul by stratagem or equivocation. Had they seen this; had they not regarded truth as a mere arbitrary command of God, which was not binding in

doubtful cases, they would never have dared to bargain with God as to how little truth He required of men; and to examine and define (to the injury alike of their own sense of honour, and that of their hearers) how much deception He may be reasonably supposed to allow.

Is this last Dr. Newman's view of truth? I hope not. I hope that he, educated as an English gentleman and Oxford scholar, is at variance with the notions formally allowed by the most popular and influential modern Doctor of his Church. But that there is some slight difference between his notions of truth and ours he has confessed—in a letter to "X. V. Esq^{re}," which he has printed in his "Correspondence." For there he says (p. 260): "I think that you will allow that there is a broad difference between a "virtue, considered as a principle or rule, and the applications and limits of it in human conduct. Catholics and Protestants, in their view of the substance of the moral virtues, agree; but they carry them out variously in detail." He then gives us to understand, that this is the case as to truth; that Catholics differ from Protestants as to "whether this or that act in particular is conformable to the rule or truth."

I beg to say, that in these words Dr. Newman has made another great mistake. He has calumniated, as far as my experience goes, the Catholic gentry of these realms. I am proud to say, as far as I have had the honour and pleasure of their acquaintance, that there is no difference whatsoever, of detail or other, between their truthfulness and honour, and the truthfulness and honour of the Protestant gentry among whom they live, respected and beloved, in spite of all religious differences, simply because they are honest gentlemen and noble ladies. But if Dr. Newman will limit his statement to the majority of the Romish priesthood, and to those hapless Irish Celts over whom they rule, then we will willingly accept it as perfectly correct. There is a very wide difference in practical details between their notions of truth and ours; and what that difference is, I have already

pointed out. It is notorious enough in facts and practice. It may be seen at large by any one who chooses to read the Romish Moral Theologians. And if Dr. Newman, as a Catholic priest, includes himself in his own statement, that is his act, not mine.

And so I leave Dr. Newman, only expressing my fear, that if he continues to "economize" and "divide" the words of his adversaries as he has done mine, he will run great danger of forfeiting once more his reputation for honesty.

CHARLES KINGSLEY.

SUPPLEMENTARY MATTER:
BEING ADDITIONS TO THE
ORIGINAL "APOLOGIA" INSERTED
IN THE EDITION OF 1865.

IN the edition of 1865, and in all subsequent editions, Newman, as he explains in the Preface, omitted about half of the original Appendix, and threw the rest of it into the shape of Notes. He added two new notes, one on Liberalism, and one on the Lives of the English Saints. He also inserted in the body of the work—in the section dealing with the period from 1841 to 1845—a letter of his own dated November 16, 1844. We reprint the letter and the Note on Liberalism. The Note on the Lives of the Saints is occupied with the prospectus issued preparatory to the publication of the series, and with the catalogue of the Lives with which he proposed to deal. The Note on Ecclesiastical Miracles in the edition of 1865 differs also considerably from the treatment of the same subject in the original Appendix.

LETTER OF NEWMAN OF NOVEMBER 16, 1844.

“I am going through what must be gone through; and my trust only is that every day of pain is so much taken from the necessary draught which must be exhausted. There is no fear (humanly speaking) of my moving for a long time yet. This has got out without my intending it; but it is all well. As far as I know myself, my one great distress is the perplexity, unsettlement, alarm, scepticism, which I am causing to so many; and the loss of kind feeling and good opinion on the part of so many, known and unknown, who have wished well to me. And of these two sources of pain it is the former that is the constant, urgent, unmitigated one. I had for days a literal ache all about my heart; and from time to time all the complaints of the Psalmist seemed to belong to me.

“And as far as I know myself my one paramount reason for contemplating a change is my deep, unvarying conviction

that our Church is in schism, and that my salvation depends on my joining the Church of Rome. I may use *argumenta ad hominem* to this person or that; but I am not conscious of resentment, or disgust, at any thing that has happened to me. I have no visions whatever of hope, no schemes of action, in any other sphere more suited to me. I have no existing sympathies with Roman Catholics; I hardly ever, even abroad, was at one of their services; I know none of them, I do not like what I hear of them.

"And then, how much I am giving up in so many ways! and to me sacrifices irreparable, not only from my age, when people hate changing, but from my especial love of old associations and the pleasures of memory. Nor am I conscious of any feeling, enthusiastic or heroic, of pleasure in the sacrifice; I have nothing to support me here.

"What keeps me yet is what has kept me long; a fear that I am under a delusion; but the conviction remains firm under all circumstances, in all frames of mind. And this most serious feeling is growing on me; viz. that the reasons for which I believe as much as our system teaches, *must* lead me to believe more, and that not to believe more is to fall back into scepticism.

"A thousand thanks for your most kind and consoling letter; though I have not yet spoken of it, it was a great gift."

LIBERALISM.

I HAVE been asked 'to explain' more fully what it is I mean by "Liberalism," because merely to call it the Anti-dogmatic Principle is to tell very little about it. An explanation is the more necessary, because such good Catholics and distinguished writers as Count Montalembert and Father Lacordaire use the word in a favourable sense, and claim to be Liberals themselves. "The only singularity," says the former of the two in describing his friend, "was his Liberalism: By a phenomenon, at that time unheard of,

this convert, this seminarist, this confessor of nuns, was just as stubborn a liberal, as in the days when he was a student and a barrister."—*Life* (transl.), p. 19.

I do not believe that it is possible for me to differ in any important matter from two men whom I so highly admire. In their general line of thought and conduct I enthusiastically concur, and consider them to be before their age. And it would be strange indeed if I did not read with a special interest, in M. de Montalembert's beautiful volume, of the unselfish aims, the thwarted projects, the unrequited toils, the grand and tender resignation of Lacordaire. If I hesitate to adopt their language about Liberalism, I impute the necessity of such hesitation to some differences between us in the use of words or in the circumstances of country; and thus I reconcile myself to remaining faithful to my own conception of it, though I cannot have their voices to give force to mine. Speaking then in my own way, I proceed to explain what I meant as a Protestant by Liberalism, and to do so in connexion with the circumstances under which that system of opinion came before me at Oxford.

If I might presume to contrast Lacordaire and myself, I should say, that we had been both of us inconsistent,—he, a Catholic, in calling himself a Liberal; I, a Protestant, in being an Anti-liberal; and moreover, that the cause of this inconsistency had been in both cases one and the same. That is, we were both of us such good conservatives, as to take up with what we happened to find established in our respective countries, at the time when we came into active life. Toryism was the creed of Oxford; he inherited, and made the best of, the French Revolution.

- When, in the beginning of the present century, not very long before my own time, after many years of moral and intellectual declension, the University of Oxford woke up to a sense of its duties, and began to reform itself, the first instruments of this change, to whose zeal and courage we all owe so much, were naturally thrown together for mutual support, against the numerous obstacles which lay in their

path, and stood out in relief from the body of residents, who, through many of them men of talent themselves, cared little for the object which the others had at heart. These Reformers, as they may be called, were for some years members of scarcely more than three or four Colleges; and their own Colleges, as being under their direct influence, of course had the benefit of those stricter views of discipline and teaching, which they themselves were urging on the University. They had, in no long time, enough of real progress in their several spheres of exertion, and enough of reputation out of doors, to warrant them in considering themselves the *élite* of the place; and it is not wonderful if they were in consequence led to look down upon the majority of Colleges, which had not kept pace with the reform, or which had been hostile to it. And, when those rivalries of one man with another arose, whether personal or collegiate, which befall literary and scientific societies, such disturbances did but tend to raise in their eyes the value which they had already set upon academical distinction, and increase their zeal in pursuing it. Thus was formed an intellectual circle or class in the University,—men, who felt they had a career before them, as soon as the pupils, whom they were forming, came into public life; men, whom non-residents, whether country parsons or preachers of the Low Church, on coming up from time to time to the old place, would look at, partly with admiration, partly with suspicion, as being an honour indeed to Oxford, but withal exposed to the temptation of ambitious views, and to the spiritual evils signified in what is called the “pride of reason.”

Nor was this imputation altogether unjust; for, as they were following out the proper idea of a University, of course they suffered more or less from the moral malady incident to such a pursuit. The very object of such great institutions lies in the cultivation of the mind and the spread of knowledge; if this object, as all human objects, has its dangers at all times, much more would these exist in the case of men, who were engaged in a work of reformation,

and had the opportunity of measuring themselves, not only with those who were their equals in intellect, but with the many, who were below them. In this select circle or class of men, in various Colleges, the direct instruments and the choice fruit of real University Reform, we see the rudiments of the Liberal party.

Whenever men are able to act at all, there is the chance of extreme and intemperate action; and therefore, when there is exercise of mind, there is the chance of wayward or mistaken exercise. Liberty of thought is in itself a good; but it gives an opening to false liberty. Now by Liberalism I mean false liberty of thought, or the exercise of thought upon matters, in which, from the constitution of the human mind, thought cannot be brought to any successful issue, and therefore is out of place. Among such matters are first principles of whatever kind; and of these the most sacred and momentous are especially to be reckoned the truths of Revelation. Liberalism then is the mistake of subjecting to human judgment those revealed doctrines which are in their nature beyond and independent of it, and of claiming to determine on intrinsic grounds the truth and value of propositions which rest for their reception simply on the external authority of the Divine Word.

Now certainly the party of whom I have been speaking, taken as a whole, were of a character of mind out of which Liberalism might easily grow up, as in fact it did; certainly they breathed around an influence which made men of religious seriousness shrink into themselves. But, while I say as much as this, I have no intention whatever of implying that the talent of the University, in the years before and after 1820, was liberal in its theology, in the sense in which the bulk of the educated classes through the country are liberal now. I would not for the world be supposed to detract from the Christian earnestness, and the activity in religious works, above the average of men, of many of the persons in question. They would have protested against their being supposed to place reason before faith, or

knowledge before devotion; yet I do consider that they unconsciously encouraged and successfully introduced into Oxford a licence of opinion which went far beyond them. In their day they did little more than take credit to themselves for enlightened views, largeness of mind, liberality of sentiment, without drawing the line between what was just and what was inadmissible in speculation, and without seeing the tendency of their own principles; and engrossing, as they did, the mental energy of the University, they met for a time with no effectual hindrance to the spread of their influence, except (what indeed at the moment was most effectual, but not of an intellectual character) the thorough-going Toryism and traditionary Church-of-Englandism of the great body of the Colleges and Convocation.

Now and then a man of note appeared in the Pulpit or Lecture Rooms of the University, who was a worthy representative of the more religious and devout Anglicans. These belonged chiefly to the High-Church party; for the party called Evangelical never has been able to breathe freely in the atmosphere of Oxford, and at no time has been conspicuous, as a party, for talent or learning. But of the old High Churchmen several exerted some sort of Anti-liberal influence in the place, at least from time to time, and that influence of an intellectual nature. Among these especially may be mentioned Mr. John Miller, of Worcester College, who preached the Brampton Lecture in the year 1817. But, as far as I know, he who turned the tide, and brought the talent of the University round to the side of the old theology, and against what was familiarly called "march-of-mind," was Mr. Keble. In and from Keble the mental activity of Oxford took that contrary direction which issued in what was called Tractarianism.

Keble was young in years, when he became a University celebrity, and younger in mind. He had the purity and simplicity of a child. He had few sympathies with the intellectual party, who sincerely welcomed him as a brilliant specimen of young Oxford. He instinctively shut up before

literary display, and pomp and donnishness of manner, faults which always will beset academical notabilities. He did not respond to their advances. His collision with them (if it may be so called) was thus described by Hurrell Froude in his own way. "Poor Keble!" he used gravely to say, "he was asked to join the aristocracy of talent, but he soon found his level." He went into the country, but his instance serves to prove that men need not, in the event, lose that influence which is rightly theirs, because they happen to be thwarted in the use of the channels natural and proper to its exercise. He did not lose his place in the minds of men because he was out of their sight.

Keble was a man who guided himself and formed his judgments, not by processes of reason, by inquiry or by argument, but, to use the word in a broad sense, by authority. Conscience is an authority; the Bible is an authority; such is the Church; such is Antiquity; such are the words of the wise; such are hereditary lessons; such are ethical truths; such are historical memories, such are legal saws and state maxims; such are proverbs; such are sentiments, presages, and prepossessions. It seemed to me as if he ever felt happier, when he could speak or act under some such primary or external sanction; and could use argument mainly as a means of recommending or explaining what had claims on his reception prior to proof. He even felt a tenderness, I think, in spite of Bacon, for the Idols of the Tribe and the Den, of the Market and the Theatre. What he hated instinctively was heresy, insubordination, resistance to things established, claims of independence, disloyalty, innovation, a critical, censorious spirit. And such was the main principle of the school which in the course of years was formed around him; nor is it easy to set limits to its influence in its day; for multitudes of men, who did not profess its teaching, or accept its peculiar doctrines, were willing nevertheless, or found it to their purpose, to act in company with it.

Indeed for a time it was practically the champion and

advocate of the political doctrines of the great clerical interest through the country, who found in Mr. Keble and his friends an intellectual, as well as moral support to their cause, which they looked for in vain elsewhere. His weak point, in their eyes, was his consistency; for he carried his love of authority and old times so far, as to be more than gentle towards the Catholic Religion, with which the Toryism of Oxford and of the Church of England had no sympathy. Accordingly, if my memory be correct, he never could get himself to throw his heart into the opposition made to Catholic Emancipation, strongly as he revolted from the politics and the instruments by means of which that Emancipation was won. I fancy he would have had no difficulty in accepting Dr. Johnson's saying about "the first Whig;" and it grieved and offended him that the "Via prima salutis" should be opened to the Catholic body from the Whig quarter. In spite of his reverence for the Old Religion, I conceive that on the whole he would rather have kept its professors beyond the pale of the Constitution with the Tories, than admit them on the principles of the Whigs. Moreover, if the Revolution of 1688 was too lax in principle for him and his friends, much less, as is very plain, could they endure to subscribe to the revolutionary doctrines of 1776 and 1789, which they felt to be absolutely and entirely out of keeping with theological truth.

The Old Tory or Conservative party in Oxford had in it no principle or power of development, and that from its very nature and constitution: it was otherwise with the Liberals. They represented a new idea, which was but gradually learning to recognise itself, to ascertain its characteristics and external relations, and to exert an influence upon the University. The party grew, all the time that I was in Oxford, even in numbers, certainly in breadth and definiteness of doctrine, and in power. And, what was a far higher consideration, by the accession of Dr. Arnold's pupils, it was invested with an elevation of character which claimed the respect even of its opponents. On the other hand, in pro-

portion as it became more earnest and less self-applauding, it became more free-spoken; and members of it might be found who, from the mere circumstance of remaining firm to their original professions, would in the judgment of the world, as to their public acts, seem to have left it for the Conservative camp. Thus, neither in its component parts nor in its policy, was it the same in 1832, 1836, and 1841, as it was in 1845.

These last remarks will serve to throw light upon a matter personal to myself, which I have introduced into my Narrative, and to which my attention has been pointedly called, now that my Volume is coming to a second edition.

It has been strongly urged upon me to re-consider the following passages which occur in it: "The men who had driven me from Oxford were distinctly the Liberals, it was they who had opened the attack upon Tract 90," vol. ii. p. 63, and "I found no fault with the Liberals; they had beaten me in a fair field," vol. ii. p. 74.

I am very unwilling to seem ungracious, or to cause pain in any quarter; still I am sorry to say I cannot modify these statements. It is surely a matter of historical fact that I left Oxford upon the University proceedings of 1841; and in those proceedings, whether we look to the Heads of Houses or the resident Masters, the leaders, if intellect and influence make men such, were members of the Liberal party. Those who did not lead, concurred or acquiesced in them,—I may say, felt a satisfaction. I do not recollect any Liberal who was on my side on that occasion. Excepting the Liberal, no other party as a party, acted against me. I am not complaining of them; I deserved nothing else at their hands. They could not undo in 1845, even had they wished it, (and there is no proof they did), what they had done in 1841. In 1845, when I had already given up the contest for four years, and my part in it had passed into the hands of others, then some of those who were prominent against me in 1841, feeling (what they had not felt in 1841) the danger of driving a number of my followers to Rome, and

joined by younger friends who had come into University importance since 1841 and felt kindly towards me, adopted a course more consistent with their principles, and proceeded to shield from the zeal of the Hebdomadal Board, not me, but professedly, all parties through the country,—Tractarians, Evangelicals, Liberals in general,—who had to subscribe to the Anglican formularies, on the ground that those formularies, rigidly taken, were, on some point or other, a difficulty to all parties alike.

However, besides the historical fact, I can bear witness to my own feeling at the time, and my feeling was this:—that those who in 1841 had considered it to be a duty to act against me, had then done their worst. What was it to me what they were now doing in opposition to the New Test proposed by the Hebdomadal Board? I owed them no thanks for their trouble. I took no interest at all, in February, 1845, in the proceedings of the Heads of Houses and of the Convocation. I felt myself *dead* as regarded my relations to the Anglican Church. My leaving it was all but a matter of time. I believe I did not even thank my real friends, the two Proctors, who in Convocation stopped by their Veto the condemnation of Tract 90; nor did I make any acknowledgment to Mr. Rogers, nor to Mr. James Mozley, nor, as I think, to Mr. Hussey, for their pamphlets in my behalf. My frame of mind is best described by the sentiment of the passage in Horace, which at the time I was fond of quoting, as expressing my view of the relation that existed between the Vice-Chancellor and myself.

“Pentheu,

Rector Thebarum, quid me perferre patique
Indignum cogas?” Adimam bona.” “Nempe pecūs, rem,
Lectos, argentum; tollas licet.” “In manicis et
Compedibus, sevo te sub custode tenebo.” (*viz. the 39 Articles.*)
“*Ipsē Deus, simul atque vātam, me solvet.*” Opinor.
Hoc sentit: *Moriār. • Mors ultima linea rerum est.*”

I conclude this notice of Liberalism in Oxford, and the party which was antagonistic to it, with some propositions in,

detail, which, as a member of the latter, and together with the High Church, I earnestly denounced and abjured.

1. No religious tenet is important, unless reason shows it to be so.

Therefore, *e.g.* the doctrine of the Athanasian Creed is not to be insisted on, unless it tends to convert the soul; and the doctrine of the Atonement is to be insisted on, if it does convert the soul.

2. No one can believe what he does not understand.

Therefore, *e.g.* there are no mysteries in true religion.

3. No theological doctrine is any thing more than an opinion which happens to be held by bodies of men.

Therefore, *e.g.* no creed, as such, is necessary for salvation.

4. It is dishonest in a man to make an act of faith in what he has not had brought home to him by actual proof.

Therefore, *e.g.* the mass of men ought not absolutely to believe in the divine authority of the Bible.

5. It is immoral in a man to believe more than he can spontaneously receive as being congenial to his moral and mental nature.

Therefore, *e.g.* a given individual is not bound to believe in eternal punishment.

6. No revealed doctrines or precepts may reasonably stand in the way of scientific conclusions.

Therefore, *e.g.* Political Economy may reverse our Lord's declarations about poverty and riches, or a system of Ethics may teach that the highest condition of body is ordinarily essential to the highest state of mind.

7. Christianity is necessarily modified by the growth of civilization, and the exigencies of times.

Therefore, *e.g.* the Catholic priesthood, though necessary in the Middle Ages, may be superseded now.

8. There is a system of religion more simply true than Christianity as it has ever been received.

Therefore, *e.g.* we may advance that Christianity is the "corn of wheat" which has been dead for 1800 years, but at length will bear fruit; and that Mahometanism is the manly religion, and existing Christianity the womanish.

9. There is a right of Private Judgment: that is, there is no existing authority on earth competent to interfere with the liberty of individuals in reasoning and judging for themselves about the Bible and its contents, as they severally please.

Therefore, *e.g.* religious establishments requiring subscription are Anti-christian.

10. There are rights of conscience such, that every one may lawfully advance a claim to profess and teach what is false and wrong in matters, religious, social, and moral, provided that to his private conscience it seems absolutely true and right.

Therefore, *e.g.* individuals have a right to preach and practise fornication and polygamy.

11. There is no such thing as a national or state conscience.

Therefore, *e.g.* no judgments can fall upon a sinful or infidel nation.

12. The civil power has no positive duty, in a normal state of things, to maintain religious truth.

Therefore, *e.g.* blasphemy and sabbath-breaking are not rightly punishable by law.

13. Utility and expedience are the measure of political duty.

Therefore, *e.g.* no punishment may be enacted, on the ground that God commands it: *e.g.* on the text, "Whoso sheddeth man's blood, by man shall his blood be shed."

14. The Civil Power may dispose of Church property without sacrilege.

Therefore, *e.g.* Henry VIII. committed no sin in his spoliations.

15. The Civil Power has the right of ecclesiastical jurisdiction and administration.

Therefore, *e.g.* Parliament may impose articles of faith on the Church or suppress Dioceses.

16. It is lawful to rise in arms against legitimate princes.

Therefore, *e.g.* the Puritans in the seventeenth century, and the French in the eighteenth, were justified in their Rebellion and Revolution respectively.

17. The people are the legitimate source of power.

Therefore, *e.g.* Universal Suffrage is among the natural rights of man.

18. Virtue is the child of knowledge, and vice of ignorance.

Therefore, *e.g.* education, periodical literature, railroad travelling, ventilation, drainage, and the arts of life, when fully carried out, serve to make a population moral and happy.

All of these propositions, and many others too, were familiar to me thirty years ago, as in the number of the tenets of Liberalism, and, while I gave into none of them except No. 12, and perhaps No. 11, and partly No. 1, before

I began to publish, so afterwards I wrote against most of them in some part or other of my Anglican works.

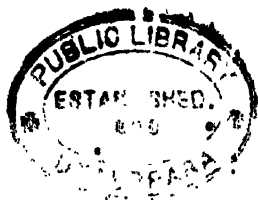
If it is necessary to refer to a work, not simply my own, but of the Tractarian school, which contains a similar protest, I should name the *Lyra Apostolica*. This volume, which by accident has been left unnoticed, except incidentally, in my Narrative, was collected together from the pages of the "British Magazine," in which its contents originally appeared, and published in a separate form, immediately after Hurrell Froude's death in 1836. Its signatures, α , β , γ , δ , ϵ , ζ , denote respectively as authors Mr. Bowden, Mr. Hurrell Froude, Mr. Keble, Mr. Newman, Mr. Robert Wilberforce, and Mr. Isaac Williams.

There is one poem on "Liberalism," beginning "Ye cannot halve the Gospel of God's grace;" which bears out the account of Liberalism as above given; and another upon "the Age to come," defining from its own point of view the position and prospects of Liberalism. •

I need hardly say that the above Note is mainly historical. How far the Liberal party of 1830-40 really held the above eighteen Theses, which I attributed to them, and how far and in what sense I should oppose those Theses now, could scarcely be explained without a separate Dissertation. •



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